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The Wlright's Chaste Wlfe.

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1462

The

Wright's Chaste Wile,

OR

“A Fable of a wryght that was maryde to a pore
wydows dowtre / the whiche wydow havynge
noo good to geve *with* her / gave as for
a precyous Johett to hym a Rose
garlund / the whyche sche affermyd
wold never fade while sche
kept truly her wedlok.”

A Merry Tale, by Adam of Cobsam,

*From a MS. in the Library of the Archbishop of Canterbury,
at Lambeth, about 1462 A.D.*

COPIED AND EDITED BY

FREDERICK J. FURNIVALL.

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P R E F A C E.

Good wine needs no bush, and this tale needs no Preface. I shall not tell the story of it—let readers go to the verse itself for that; nor shall I repeat to those who begin it the exhortation of the englissher of *Sir Generides*,

“for goddes sake, or ye hens wende,
Here this tale unto the ende.”—(ll. 3769-70.)

If any one having taken it up is absurd enough to lay it down without finishing it, let him lose the fun, and let all true men pity him. Though the state of morals disclosed by the story is not altogether satisfactory, yet it is a decided improvement on that existing in Roberd of Brunne's time in 1303, for he had to complain of the lords of his day :

Also do þese lordynges,
þe[y] trespass moche yn twey þynges ;
þey rauys a mayden azens here wyl,
And mennys wyuys þey lede away þertyl.
A grete vylanye þarte he dous
3yf he make therof hys rouse [boste] :
þe dede ys confusyun,
And more ys þe dyflamacyun.

The volume containing the poem was shown to me by Mr Stubbs, the Librarian at Lambeth, in order that I might see the version of Sir Gyngeleyne, son of Sir Gawain, which Mr Morris is some day, I trust, to edit for the Society in one of his Gawain volumes.¹ Finding the present poem also on the paper leaves, I copied it out the same afternoon, and here it is for a half-hour's amusement to any reader who chooses to take it up.

The handwriting of the MS. must be of a date soon after 1460, and this agrees well with the allusion to Edward the Fourth's accession, and the triumph of the White Rose o'er the Red alluded to in the last lines of the poem. The Garland,

It was made . . .
 Of flourys most of honoure,
 Of roses whyte þat wyll nott fade,
 Whych floure aft ynglond doth glade. . .
 Vn-to the whych floure I-wys
 The lone of God and of the comonys
 Subdued bene of ryght.

For, that the Commons of England were glad of their Yorkist king, and loved Duke Richard's son, let Holinshed's record prove. He testifies :

"Wherevpon it was againe demanded of the commons, if they would admit and take the said erle as their prince and souereigne lord ; which all with one voice cried : Yea, yea. . .

"Out of the ded stocke sprang a branch more mightie than the stem ; this Edward the Fourth, a prince so highlie fauoured of the peple, for his great liberalitie, clemencie, vpright dealing, and courage, that aboue all other, he with them stood in grace alone : by reason whereof, men of all ages and degrees to him dailie repaired, some offering themselves and their men to ioopard their liues with him, and other plentiouslie gaue monie to support his charges, and to mainteine his right."

¹ The since printing of the Romance in the Percy Folio MS. Ballads and Romances, (*Lgbius Disconius*, ii, 401,) will probably render this unnecessary. (1869.)

Would that we knew as much of Adam of Cobsam as of our White-Rose king. He must have been one of the Chaucer breed,¹ but more than this poem tells of him I cannot learn.

3, *St George's Square, N.W.*,
23 November, 1865.

P.S.—There are other Poems about Edward IV. in the volume, which will be printed separately.² One on Women is given at the end of the present text.

PP.S. 1869.—Mr C. H. Pearson, the historian of the Early and Middle Ages of England, has supplied me with the immediate original of this story. He says:

“The Wright’s Chaste Wife is a reproduction of one of the *Gesta Romanorum*, cap. 69, de Castitate, ed. Keller. The Latin story begins ‘Gallus regnavit prudens valde.’ The Carpenter gets a shirt with his wife, which is never to want washing unless one of them is unfaithful. The lovers are three Knights (*milites*), and they are merely kept on bread and water, not made to work; nor is any wife introduced to see her lord’s discomfiture. The English version, therefore, is much quainter and fuller of incident than its original. But the ‘morality’ of the Latin story is rich beyond description. ‘The wife is holy Mother Church,’ ‘the Carpenter is the good Christian,’ ‘the shirt is our Faith, because, as the apostle says, it is impossible to please God without faith.’ The Wright’s work typifies ‘the building up the pure heart by the works of mercy.’ The three Knights are ‘the pride of life, the lust of the eyes, and the lust of the flesh.’ ‘These you must shut up in the chamber of penance till you get an eternal reward from the eternal King.’ ‘Let us therefore pray God,’ &c.”

With the Wright’s Chaste Wife may also be compared the stories mentioned in the Notes, p. 20, and the Ballad “The Fryer well fitted; or

¹ Chaucer brings off his Carpenter, though, triumphant, and not with the swived wife and broken arm that he gives his befooled Oxford craftsman in *The Miller’s Tale*. (1869.)

² In *Political, Religious, and Love Poems*, E. E. Text Soc., 1867.

A Pretty jest that once befel,
How a maid put a Fryer to cool in the well"

printed "in the Bagford Collection; in the Roxburghe (ii. 172); the Pepys (iii. 145); the Douce (p. 85); and in *Wit and Mirth, an Antidote to Melancholy*, 8vo. 1682; also, in an altered form, in *Pills to purge Melancholy*, 1707, i. 340; or 1719, iii. 325"; and the tune of which, with an abstract of the story, is given in Chappell's *Popular Music*, i. 273-5. The Friar makes love to the Maid; she refuses him for fear of hell-fire.

Tush, quoth the Friar, thou needst not doubt;
If thou wert in Hell, I could sing thee out.

So she consents if he'll bring her an angel of money. He goes home to fetch it, and she covers the well over with a cloth. When he comes back, and has given her the money, she pretends that her father is coming, tells the Friar to run behind the cloth, and down he flops into the well. She won't help him at first, because if he could sing her out of hell, he can clearly sing himself out of the well; but at last she does help him out, keeps his money because he's dirtied the water, and sends him home dripping along the street like a new-washed sheep.

THE WRIGHT'S CHASTE WIFE.

[*MS. Lambeth 306, leaves 178-187.*]

- Alhmyghty god, maker of alle,
Sane you my souereyns in towre & halle,
3 And send you good grace !
If ye wyth a stounde blynne,
Of a story I wyth begynne,
6 And telle you all the eas,
Meny farleyes þat I haue herde,
Ye would haue wondyr how yt ferde ;
9 Lystyn, and ye schaff here ;
Of a wryght I wyth you telle,
That some tyme in thys land gan dwelle,
12 And lyued by hys myster.
Whether that he were yn or owte,
Of erthely man hadde he no dowte,
15 To werke hows, harowe, nor plowgh,
Or other werkes, what so they were,
Thous wrought he hem farre and nere,
18 And dyd tham wele I-nough.
Thys wryght would wedde no wyfe,
Butt yn yougeth to lede hys lyfe
21 In myrthe and oþer melody ;
Ouer all where he gan wende,
All they seyd “ welcome, frende,
24 Sytt downe, and do gla[d]ly.”
- My sovereigns,

I will tell you a tale

of a wright
of this land,

who, at work, was
afraid of no
earthly man.

At first he would
wed no wife,

[leaf 178, back]
for wherever he
went he was
welcome ;

- but at last he
wished
- 27
- to have a spouse
to look after his
goods,
- 30
- A widow near had
a fair daughter
- 33
- true and
meek,
- 36
- Her the wright
would like to lie
by him,
- 39
- and therefore
went to her
mother
- 42
- 45
- and proposed for
the maiden,
- 48
- The mother says
she can only
give him as a
portion
- 51
- a garland
- 54
- of roses
- 57
- that will keep its
colour
[leaf 179]
- while his wife is
true,
- 60
- Tyff on a tyme he was wylling,
As tyme comyth of alle thyng,
(So seyth the profesye.)
A wyfe for to wedde & haue
That myght hys goodes kepe and saue,
And for to leue aff foly.
Ther dwellyd a wydowe in þat contre
That hadde a doughter feyre & fre ;
Of her, word sprang wyde,
For sche was bothe stabyll & trewe,
Meke of maners, and feyr of hewe ;
So seyde men in that tyde.
The wryght seyde, “ so god me saue,
Such a wyfe would I haue
To lye nyghtly by my syde.”
He þought to speke wyth þat may,
And rose erly on a daye
And þyder gan he to ryde.
The wryght was welcome to þe wyfe,
And her saluyd aff so blyve,
And so he dyd her doughter fre :
For the erand that he for cam
Tho he spake, þat good yeman ;
Than to hym seyde sche :
The wydowe seyde, “ by heuen kyng,
I may geue wyth her no þing,
(And þat forthynketh me ;)
Saue a garland I wyll the geue,
Ye schall neuer see, whyle ye lyve,
None such in thys contre :
Haue here thys garland of roses ryche,
In aff thys lond ys none yt lyche,
For ytt wyll ener be newe,
Wete þou wele withowtyn fable,
Aff the whyle thy wyfe ys stable
The chaplett wolle hold hewe ;

- And yf thy wyfe vse putry,
Or tolle eny man to lye her by,
63 Than wolle yt change hewe,
And by the garlond þou may see,
Fekyft or fals yf þat sche be,
66 Or ellys yf sche be trewe.”
Of thys chaplett hym was full fayne,
And of hys wyfe, was nott to layne ;
69 He weddyd her full sone,
And ladde her home wyth solempnite,
And hyld her brydaft dayes thre.
72 Whan they home come,
Thys wryght in hys hart cast,
If that he walkyd est or west
75 As he was wonte to done,
“My wyfe þat ys so bryght of ble,
Men wolle desyre her’ fro me,
78 And þat hastly and sone ;”
Butt sone he hym bypought
That a chambyr schuld be wrought
81 Bothe of lyme and stone,
Wyth wallys strong as eny stele,
And dorres sotylly made and wele,
84 He owte framyd yt sone ;
The chambyr he lett make fast,
Wyth plaster of parys þat wyth last,
87 Such ous know I neuer none ;
Ther ys [ne] kyng ne emperoure,
And he were lockyn in þat towre,
90 That cowde gete owte of þat wonne.
Nowe hath he done as he þought,
And in the myddes of the flore wrought
93 A wondyr strange gyle,
A trapdoure rounde abowte
That no man myght come yn nor owte ;
96 It was made wyth a wyle,

but change when
she is faithless.

The wright is
delighted with his
garland and wife,

marries her
and takes her
home ;

and then begins
to think that
when he is out at
work

men will try to
corrupt his wife.

So he plans a
crafty room and
tower,

and builds it soon
with plaster of
Paris,

which no one
could ever get out
of if he once got
into it,

for there was a
trapdoor in the
middle,

[leaf 179, back]

- and if any one
only touched it,
down he'd go into
a pit.
- That who-so touchyd yt eny thyng,
In to þe pytt he schuld flyng
- 99 Wythyn a lytyfl whyle.
- This was to stop
any tricks with
his wife.
- For hys wyfe he made that place,
That no man schuld beseke her of grace,
- 102 Nor her to begyle.
- Just then the
town Lord
- By þat tyme þe lord of the towne
Hadde ordeynyd tymbyr redy bowne,
- 105 An halle to make of tre.
- sends for him to
build a Hall,
- After the wryght the lord lett sende,
For þat he schuld wyth hym lende
- 108 Monythys two or thre.
- (a job for two or
three monthys,)
- The lord seyð, "woulst þou haue þi wyfe?
I wyfl send after her blyve
- 111 That sche may com to the."
- and offers to
fetch his wife too.
- The wryght hys garlond hadde take *wyth* hym,
That was bryght and no þing dymme,
- 114 Yt wes feyre on to see.
- He sees the
wright's garland,
and asks what it
means.
- The lord axyd hym as he satt,
"Felowe, where hadyst þou þis hatte
- 117 That ys so feyre and newe?"
- "Sir, it will
- The wryght answerd aft so blyue,
And seyð, "syr, I hadde yt wyth my wyfe,
- 120 And þat dare me neuer⁹ rewe;
- tell me whether
my wife is false
or true;
- Syr, by my garlond I may see
Fekyfl or fals yf þat sche be,
- 123 Or¹ yf þat sche be trewe;
- (MS. of)
- And yf my wyfe loue a *paramoure*,
Than wyfl my garlond vade coloure,
- 126 And change wyfl yt the hewe."
- and will change
its colour if she
go wrong."
- The lord þought "by godys myght,
That wyfl I wote thys same nyght
- 129 Whether thys tale be trewe."
- and goes to the
wright's wife.
- To the wryghtys howse anon he went,
He fonde the wyfe ther-in presente

- 132 That was so bryght and schene ; [leaf 180]
 Sone he hayled her trewly,
 And so dyd sche the lord curtesly :
- 135 Sche seyð, " welcome ye be ;"
 Thus seyð the wyfe of the hows,
 " Syr, howe faryth my swete spouse She asks after her husband,
- 138 That hewyth vppon your tre ?"
 " Sertes, dame," he seyð, " wele. but the Lord
 And I am come, so haue I hele,
- 141 To wete the wyll of the ;
 My loue ys so vppon the east declares his own love for her,
 That me thynketh my hert wolle brest,
- 144 It wolle none otherwyse be ;
 Good dame, graunt me thy grace and prays her to grant him his will.
 To pley with the in some preuy place
- 147 For gold and eke for fee."
 " Good syr, lett be youre fare, She entreats him to let that be,
 And of such wordes speke no mare
- 150 For hys loue þat dyed on tre ;
 Hadde we onys begonne þat gle,
 My husbond by his garlond myght see ;
- 153 For sorowe he would wexe woode."
 " Certes, dame," he seyð, " naye ; but he presses her,
 Loue me, I pray you, in þat ye maye :
- 156 For godys loue change thy mode,
 Forty marke schaff be youre mede and offers her 40 marks.
 Of syluer and of gold[e] rede,
- 159 And that schaff do the good."
 " Syr, that deede schaff be done ; On this she consents if he'll put down the money.
 Take me that mony here anone."
- 162 " I swere by the holy rode
 I thought when I cam hydder
 For to bryng¹ yt aft to-gydder, [¹ or hyng. ? MS.]
- 165 As I mott broke my heele."
 Ther sche toke xl marke The 10 marks she takes,
 Of syluer and gold styff and sterke :

- 168 Sche toke yt feyre and welle ;
 and tells him to Sche seyð, " in to the chambyr wyth we,
 go Ther no man schaff vs see ;
 [leaf 180, back]
 into the secret
 chamber. 171 No lenger wyth we spare."
 Upstairs he goes, Vp the steyer they gau¹ hye :
 The stepes were made so queyntly
 174 That farther myght he nott fare.
 stumbles, The lord stumbyllyd as he went in hast,
 and pops down 10 He felt doune in to þat chaste
 feet through the
 wright's trapdoor. 177 Forty fote and somedeles more.
 The lord began to crye ;
 The wyfe seyð to hym in hie,
 180 " Syr, what do ye there ?"
 He prays the " Dame, I can nott seye howe
 That I am come hydder nowe
 183 To thys hows þat ys so newe ;
 I am so depe in thys sure flore
 That I ne can come owte att no dore ;
 good dame to 186 Good dame, on me þou rewe !"
 have pity on him. " Nay," sche seyð, " so mut y the,
 " Nay," says she, Tyth myne husbond come and se,
 " not till my hus-
 band sees you." 189 I schrewe hym þat yt þought."
 The Lord tries to The lord arose and lokyd abowte
 get out, but can't, If he myght eny where gete owte,
 192 Butt yt holpe hym ryght noght,
 The wallys were so thycke wythyn,
 That he no where myght owte wynne
 195 But helpe to hym were brought ;
 and then And euer the lord made enyth chere,
 threatens the And seyð, " dame, þou schalt by thys dere."
 wife, 198 Sche seyð that sche ne rought ;
 Sche seyð " I reeke nere
 Whyle I am here and þou art there.
 201 I schrewe herre þat þe doth drede."
 The lord was sone owte of her þought,
 The wyfe went in to her koste,
 and goes away to
 her work,

- 204 Sche satte and dyd her dede.
 Than yt felt on þat oper daye,
 Of mete and drynke he gan her pray,
 207 There of he hadde gret nede.
 He seyde, "dame, for seynt charyte,
 Wyth some mete þou comfort me."
 210 Sche seyde, "nay, so god me spede,
 For I swere by swete seynt Iohn,
 Mete ne drynke ne getyst þou none
 213 Butt þou wylt swete or swynke ;
 For I haue both hempe and lyne,
 And a betyngstocke full fyne,
 216 And a swyngyft good and grete ;
 If þou wylt worke, tell me sone."
 "Dame, bryng yt forthe, yt schaff be done,
 219 Full gladly would I ete."
 Sche toke the stocke in her honde,
 And in to the pytt sche yt selang
 222 Wyth a grete hete :
 Sche brought the lyne and hempe on her backe,
 "Syr lord," sche seyde, "haue þou þat,
 225 And lerne for to swete."
 Ther sche toke hym a bonde
 For to occupy hys honde,
 228 And bade hym fast on to bete.
 He leyde yt downe on the¹ stone, [1 ? MS. this.] He does,
 And leyde on strockes well good wone, lays on well,
 231 And sparyd nott on to leyne.
 Whan þat he hadde wrought a thraue,
 Mete and drynke he gan to craue,
 234 And would haue hadde yt fayne ;
 "That I hadde somewhat for to ete
 Now after my gret swete ;
 237 Me thynketh yt were ryght,
 For I haue labouryd nyght and daye
 The for to plesse, dame, I saye,
 240 And therto putt my myght."

Next day the
Lord begs for
food.

[leaf 181]

"You'll get none
from me

unless you sweat
for it," says she ;
"spin me some
flax."

He says he will :

she throws him
the tools,

the flax and hemp,
and says, "Work
away."

and then asks for
his food,

for he's toiled
night and day.

- The wife The wyfe seyde "so mutt I haue hele,
And yf þi worke be wrought wele
243 Thou schalt haue to dyne."
gives him Mete and drynke sche hym bare,
meat and drink Wyth a thrafe of flex mare
[leaf 181, back] 246 Of full long boundyn lyne.
and more flax, So feyre the wyfe the lord gan praye
That he schuld be werkyng aye,
and keeps him up 249 And nought þat he schuld blynne ;
to his work. The lord was fayne to werke tho,
Butt hys men knewe nott of hys woo
252 Nor of þer lordes pyne.
- The Steward asks The stuard to þe wryght gan saye,
the wright after "Sawe þou owte of my lord to-daye,
his Lord, 255 Whether that he ys wende?"
The wryght answerde and seyde "naye ;
I sawe hym nott syth yesterdaye ;
258 I trowe þat he be schent."
then notices the The stuard stode þe wryght by,
garland, And of hys garlond hadde ferly
261 What þat yt be-mente.
and asks who The stuard seyde, "so god me saue,
gave it him. Of thy garlond wondyr I haue,
264 And who yt hath the sent."
"Sir, it will tell "Syr," he seyde, "be the same hatte
me whether my I can knowe yf my wyfe be badde
wife goes bad." 267 To me by eny other man ;
If my floures ouper fade or falle,
Then doth my wyfe me wrong wyth-alle,
270 As many a woman can."
- "I'll prove that The stuard þought "by godes myght,
this very night," That schalt I prene thys same nyght
says the steward, 273 Whether þou blys or banne,"
And in to hys chambyr he gan gone,
And toke tresure full good wone,
- gets plenty of And in to hys chambyr he gan gone,
money, and And toke tresure full good wone,
goes off

- 276 And forth he spedde hem than.
 Butt he ne stynt att no stone
 Tyft he vn-to þe wryghtes hows come to the wright's
 279 That ylke same nyght. house,
 He mett the wyfe amydd the gate,
 Abowte þe necke he gan her take, takes her round
 282 And seyð "my dere wyght, the neck,
 Aft the good þat ys myne and offers her all
 I wyft the geue to be thyne [leaf 182]
 285 To lye by the aft nyght." he has, to lie by
 Sche seyð, "syr, lett be thy fare, her that night,
 My husbond wolle wete wyth-owtyn mare She refuses,
 288 And I hym dyd that vnyght ;
 I would nott he myght yt wete
 For aft the good that I myght gete,
 291 So *Ihesus*¹ mutt me spede
 For, and eny man lay me by, as her husband
 My husbond would yt wete truly, would be sure to
 294 It ys wythowtyn eny drede." know of it.
 The stuard seyð "for hym þat ys wrought, The steward
 There-of, dame, drede the noght urges her again,
 297 Wyth me to do that dede ;
 Haue here of me xx marke
 Of gold and syluer styf and starke, and offers her 20
 300 Thys tresoure schalt be thy mede." marks.
 "Syr, and I graunt þat to youn.
 Lett no man wete butt we two nowe." She says, "Then
 303 He seyð, "nay, wythowtyn drede." don't tell any
 The stuard þought, 'sykerly one,"
 Women beth both queynte & slye.'
 306 The mony he gan her bede ; takes his money,
 He þought wele to haue be spedde,
 And of his erand he was onredde
 309 Or he were fro hem¹ I-gone.
 Vp the sterys sche hym leyde sends him up the
 quaint stairs,

¹ MS. *the*

- Tyff he saw the wryghtes bedde :
 312 Of tresoure þought he none ;
 and lets him
tumble through
the trapdoor.
 He went and stumblyd att a stone ;
 In to þe seller³ he fylle sone,
 315 Downe to the bare flore.
 The lord seyð “ what deuyff art þou ?
 And þou hadest falle on me nowe,
 318 Thowe hadest hurt me full sore.”
 The stuard stert and staryd abowte
 If he myght ower gete owte
 321 Att hole lesse or mare.
 The lord seyð, “ welcome, and sytt be tyme,
 For þou schalt helpe to dyght thys lyne
 324 For all thy fers[e] fare.”
 The stuard lokyd on the knyght,
 He seyð, “ syr, for godes myght,
 327 My lord, what do you here ?”
 He seyð “ felowe, wyth-owtyn oth,
 For o erand we come bothe,
 330 The sothe wolle I nott lete.”
 Tho cam the wyfe them vn-to,
 And seyð, “ syres, what do you to,
 333 Wyff ye nott lerne to swete ?”
 Than seyð þe lord her vn-to,
 ‘ Dame, your³ lyne ys I-doo,
 336 Nowe would I fayne ete :
 And I haue made yt all I-lyke,
 Full clere, and no þing thyeke,
 339 Me thyuketh yt gret payne.”
 The stuard seyð “ wyth-owtyn dowte,
 And euer I may wynne owte,
 342 I wyff breke her brayne.”
 “ Felowe, lett be, and sey nott so,
 For þou schalt worke or euer þou goo,
 345 Thy wordes þou torne agayne,
 Fayne þou schalt be so to doo.
 And thy good wyll put þerto :
- [leaf 182, back]
 The steward finds
he can't get out ;
 and wonders why
his Lord is there.
 “ We both came
on one errand,
man.”
 The wife asks
what they're
doing ;
 the Lord says,
 “ Your flax is
done, and I want
my dinner.”
 The steward says
if he ever gets out
he'll crack
her skull.
 But the wife
chaffs him,
 says he'll soon be
glad to eat
his words,

- 348 As a man buxome and bayne
Thowe schalt rubbe, rele, and spynne, and unless he
And þou wolt eny mete wynne, rubs and reels,
he'll get no meat.
- 351 That I geue to god a gyfte."
The stuard seyð, "then haue I wondyr ; " I'll die for
Rather would I dy for hungyr hunger first,
unhousel'd,"
answers he.
- 354 Wyth-owte hosyft or shryfte."
The lord seyð, "so haue I hele,
Thowe wylt worke, yf þou hungyr welle, [leaf 183]
- 357 What worke þat the be brought."
The lord satt and dyd hys werke, The Lord
The stuard drewe in to the derke, works away,
- 360 Gret sorowe was in hys þought.
The lord seyð, "dame, here ys youre lyne,
Haue yt in godes blessing and myne,
- 363 I hold yt welle I-wrought."
Mete and drynke sche gaue hym yn, and gets his
"The stuard," sche seyð, "wolle he nott spynne, food and drink.
- 366 Wyft he do ryght noght !"
The lord seyð, "by swete sen Ione,
Of thys mete schaft he haue none
- 369 That ye haue me hydder brought."
The lord ete and dranke fast, None of it will he
The stuard hungeryd att þe last, give to the
but eats it all up,
- 372 For he gaue hym nought.
The stuard satt aft in a stoddy,
Hys lord hadle forgote curtesy :
- 375 Tho¹ seyð þe stuard, "geue me some." [1 MS. *Th.*]
The lord seyð, "sorowe haue þe morself or sope
That schaft come in thy throte ! and won't give
him one crumb :
- 378 Nott so much as o crome !
Butt þou wylt helpe to dyght þis lyne,
Much hungyr yt schaft be thyne let him work and
earn some for
himself.
- 381 Though þou make much mone."
Vp he rose, and went therto, The steward
"Better ys me þus to doo gives in,
- 384 Whyle yt must nedys be do."

asks for work;
the wife throws
it him,

The stuard began fast to knocke,
The wyfe þrew hym a swyngelyng stocke,
387 Hys mete þerwyth to wyn;
Sche brought a swyngyff att þe last,
“Good syres,” sche seyð, “swyngylle on fast;
390 For no þing that ye blynne.”
Sche gaue hym a stocke to sytt vppon,
And seyð “syres, þis werke must nedys be done,
393 Aft that that ys here yn.”

[leaf 183, back]

and steward and
Lord are both
spinning away

The stuard toke vp a stycke to saye,
“Sey, seye, swyngyff better yf ye may,
396 Hytt wyff be the better to spynne.”
Were þe lord neuer so gret,

to earn their
dinner,

Yet was he fayne to werke for hys mete
399 Though he were neuer so sadde;
Butt þe stuard þat was so stowde,
Was fayne to swyngelle þe scales owte,
402 Ther-of he was nott glad.

while the Lord's
people cannot
make out what has
become of him.

The lordys meyne þat were att home
Wyst nott where he was bycome,
405 They were full sore adrad.

Then the Proctor
sees the wright

The proctoure of þe parysche chyrche ryght
Came and lokyd on þe wryght,
408 He lokyd as he ware madde;

and asks where
he got his gar-
land from.

Fast þe proctoure gan hym frayne,
“Where hadest þou þis garland gayne?
411 It ys euer lyke newe.”

“With my wife;

The wryght gan say “felowe,
Wyth my wyfe, yf þou wylt knowe;
414 That dare me nott rewe;

and while she is
true it will
never fade,

For aft the whyle my wyfe trew ys,
My garland wolle hold hewe I-wys,
417 And neuer falle nor fade;

but if she's false
it will,”

And yf my wyfe take a paramoure,
Than wolle my garland vade þe flour,
420 That dare I ley myne hede.”

- The proctoure þought, "in good faye
That schaff I wete thys same daye
423 Whether yt may so be."
To the wryghtes hows he went,
He grete þe wyfe wyth feyre entente,
426 Sche seyð "syr, welcome be ye."
"A ! dame, my lone ys on you fast
Syth the tyme I sawe you last ;
429 I pray you yt may so be
That ye would grannt me of your' grace
To play wyth you in some pryncy place,
432 Or ellys to deth mutt me."
Fast þe proctoure gan to pray,
And euer to hym sche seyð "naye,
435 That wolle I nott doo.
Hadest þou done þat dede wyth me,
My spouse by hys garland myght see,
438 That schuld torne me to wooo."
The proctoure seyð, "by heuen kyng,
If he sey to the any þing
441 He schaff haue sorowe vn-sowte ;
Twenty marke I wolle þe gene,
It wolle þe helpe welle to lyue,
444 The mony here haue I brought."
Nowe hath sche the tresure tane,
And vp þe steyre be they game,
447 (What helpyth yt to lye ?)
The wyfe went the steyre be-syde,
The proctoure went a lytyll to wyde
450 He fell downe by and by.
Whan he in to þe seller felle,
He wente to haue sonke in to helle,
453 He was in hart full sory.
The stuard lokyd on the knyght,
And seyð "proctoure, for godes myght,
456 Come and sytt vs by."
The proctoure began to stare.
- The proctor
thinks he'll
test this,

goes to the
wright's wife

and declares his
love for her ;

he must have her
or die.
[leaf 184]

She says nay,

as her husband
will know of it
by his garland.

The proctor

offers her 20
marks.

These she takes ;
they go upstairs,

and the proctor
tumbles into the
cellar,

and thinks he is
going to hell.

The steward
asks him to
sit down ;

- he doesn't know
where he is,
- 459 For he was he wȳst neuer whare,
Butt wele he knewe þe knyght
And the stuard þat swyngelyd þe lyne.
- but asks what
the Lord and
steward are
after there,
- 462 He seyð "syres, for godes pyne,
What do ye here thys nyght?"
The stuard seyð, "god geue the care,
Thowe camyst to lōke howe we fare,
- 465 Nowe helpe þis lyne were dyght."
He stode styfȝt in a gret þought,
What to answer he wȳst noght :
- 468 "By mary full of myght,"
The proctoure seyð, "what do ye in þis yne
For to bete thys wyfees lyne ?
- (leaf 184, back)
- 471 For *Ihesus* loue, fluff of myght,"
The proctoure seyð ryght as he þought,
"For me yt schaff be enyȝt wrought
- he, the proctor,
will never do
the like,
- 474 And I may see aryght,
For I lernyd neuer in lond
For to hane a swyngȝt in hond
- it's not his trade.
- 477 By day nor be nyght."
The stuard seyð, "as good as þou
We hold vs that be here nowe,
- The steward says,
"We're as good
as you, and yet
- 480 And lett prene yt be syght ;
Yet must vs worke for owre mete,
Or ellys schaff we none gete,
- have to work for
our food "
- 483 Mete nor drynke to owre honde."
The lord seyð, "why flyte ye two ?
I trowe ye wyȝt werke or ye goo,
- The Lord says,
"And you'll have
to work ere
you go."
- 486 Yf yt be as I vnderstond."
Abowte he goys twyes or thryes ;
They ete & drunke in such wyse
- They eat and
drink, and give
the proctor
nothing,
- 489 That þey geue hym ryght noght.
The proctoure seyð, "thynke ye no schame,
Yheue me some mete, (ye be to blame),
- to his great
disgust,
- 492 Of that the wyfe ye brought."
The stuard seyð "enyȝt spede the soppe
If eny morcȝll come in thy throte

- 495 Butt þou wyth vs hadest wrought."
 The proctoure stode in a stody till at last
 Whether he myght worke hem by ;
- 498 And so to torne hys þought,
 To the lord he drewe nere,
 And to hym seyð wyth myld[e] chere,
- 501 "That mary mott the speðe !"
 The proctoure began to knocke, he too knocks for
work,
 The good wyfe rawte hym a rocke,
- 504 For therto hadde sche nede ;
 Sche seyð "whan I was mayde att home,
 Other werke cowde I do none
- 507 My lyfe ther-wyth to lede."
 Sche gaue hym in hande a rocke hynde, gets a distaff and
some winding to
do,
 And bade hem fast for to wynde
- 510 Or ellys to lett be hys dede. [leaf 185]
 "Yes, dame," he seyð, "so haue I hele,
 I schalt yt worke both feyre & welle
- 513 As ye haue taute me."
 He wauyð vp a strycke of lyne,
 And he span wele and fyne and spins
away well.
- 516 By-fore the swyngelþ tre.
 The lord seyð "þou spynnest to grete,
 Therfor þou schalt haue no mete,
- 519 That þou schalt welþ see."
 Thus þey satt and wrought fast Thus they all
sit and work till
the wright
comes home.
 Tyþ þe wekedayes were past ;
- 522 Then the wryght, home came he,
 And as he cam by hys hows syde As he approaches
he hears a noise,
[1? MS. hard]
 He herd¹ noyse that was nott ryde
- 525 Of persons two or thre ;
 One of hem knockyd lyne,
 A-nothyr swyngelyd good and fyne
- 528 By-fore the swyngyþ tre,
 The thyrd did rele and sþ ynne,
 Mete and drynke ther-wyth to wynne.
- 531 Gret nede ther-of hadde he.

- his wife comes to
meet him,
- 534
- and he asks what
all that noise
is about.
- 537
- "Why, three
workmen have
come to help
us, dear.
- 540
- Who are they?"
- The wright
sees his Lord
in the pit,
- 543
- and asks how
- 546
- [leaf 185, back]
- he came there.
- 549
- The Lord asks
mercy : he is
very sorry.
- 552
- "So am I," says
the wright, "to
see you among
the flax
and hemp,"
- 555
- and orders his
wife to let the
Lord out.
- "No, bother my
snout if I do,"
says the wife,
"before his lady
sees what he
wanted to do
with me."
- 561
- So she sends
for the dame to
fetch her
lord home,
- 564
- 567
- Thus þe wryght stode herkenyng ;
Hys wyfe was ware of hys comyng,
And ageynst hym went sche.
" Dame," he seyð, " what ys þis dynne ?
I here gret noyse here wythynne ;
Telt me, so god the spede."
" Syr," sche seyð, " workemen thre
Be come to helpe you and me,
Ther-of we haue gret nede ;
Fayne would I wete what they were."
Butt when he sawe hys lord there,
Hys hert bygan to drede :
To see hys lord in þat place,
He þought yt was a strange cas,
And seyð, " so god hym spede,
What do ye here, my lord and knyght ?
Telt me nowe for godes myght
Howe cam thys vn-to ?"
The knyght seyð " What ys best rede ?
Mercy I aske for my mysdele,
My hert ys wonder wo."
" So ys myne, verament,
To se you among thys flax and hempe,
Full sore yt myth me ;
To se you in such hevynes,
Full sore myne hert yt doth oppresse,
By god in trinite."
The wryght bade hys wyfe lett hym owte,
" Nay, þen sorowe come on my snowte
If they passe hens to-daye
Tyth that my lady come and see
Howe þey would haue done wth me,
Butt nowe late me saye."
Anon sche sent after the lady bryght
For to fett home her lord and knyght,
Therto sche seyð noght :
Sche told her what they hadde ment,

- And of ther purpos & ther intente
 570 That they would haue wrought.
 Glad was þat lady of that tydyng ;
 When sche wyst her lord was lyuyng,
 573 Ther-of sche was full fayne :
 Whan sche came vn-to þe steyre abouen,
 Sche lokyd vn-to þe seller downe,
 576 And seyð,—þis ys nott to leyne,—
 “ Good syres, what doo you here ? ”
 “ Dame, we by owre mete full dere,
 579 Wyth gret trauayle and peyne ;
 I pray you helpe þat we were owte,
 And I wyth swere wyth-owtyn dowte
 582 Neuer to come here agayne.”
 The lady spake the wyfe vn-tylle,
 And seyð “ dame, yf yt be youre wylle,
 585 What doo thes meyny here ? ”
 The carpentarys wyfe her answerd sykerly,
 “ All they would haue leyne me by ;
 588 Euerych, in ther manere,
 Gold and syluer they me brought,
 And forsoke yt, and would yt noght,
 591 The ryche gyftes so clere.
 Wyllyng þey were to do me schame,
 I toke ther gyftes wyth-owtyn blame,
 594 And ther they be all thre.”
 The lady answerd her anon,
 “ I haue thynges to do att home
 597 Mo than two or thre ;
 I wyst my lord neuer do ryght noght
 Of no þing þat schuld be wrought,
 600 Such as fullyth to me.”
 The lady lawghed and made good game
 Whan they came owte all in-same
 603 From the swyngyff tre.
 The knyght seyð “ felowys in fere,
 I am glad þat we be here,

and tells her
 what he and his
 companions came
 the e for.
 The lady

looks down into
 the cellar,
 and says, “ Good
 sirs, what are
 you doing ? ”

“ Earning our
 meat full dear :

help us out, and
 I'll never come
 here again.”

The lady asks
 the wife why
 [leaf 186]
 the men are
 there.

The wife says
 they wanted to
 lie with her, and
 offered her gold
 and silver ;

she took their
 gifts, and there
 they are.

The lady says
 she really wants
 her lord for
 herself,

and laughs
 heartily when
 the three
 culprits come out.

The Lord says,

- 606 By godes dere pyte ;
 Dame, and ye hadde bene wyth vs,
 Ye would haue wrought, by swete Ihesus,
 609 As welles as dyd we."
 And when they cam vp abouen
 They turnyd abowte and lokyd downe,
 612 The lord seyð, "so god saue me,
 Yet hadde I neuer such a fyttē
 As I haue hadde in þat lowe pytte ;
 615 So mary so mutt me spede."
 The knyght and thys lady bryght,
 Howe they would home that nyght,
 618 For no thyng they would abyde ;
 And so they went home ;
 Thys seyð Adam of Cobsam.¹
 621 By the weye as they rode
 Throwe a wode in ther playeng,
 For to here the fowlys syng
 624 They hoyyd styлле and bode.
 The stuard sware by godes ore,
 And so dyd the proctoure much more,
 627 That neuer in ther lyfe
 Would they no more come in þat womne
 Whan they were onys thens come,
 630 Thys forty yere and fyve.
 Of the tresure that they brought,
 The lady would geue hem ryght noght,
 633 Butt gaue yt to the wryghtes wyfe.
 Thus the wryghtes garlond was feyre of hewe,
 And hys wyfe bothe good and trewe :
 636 There-of was he full blythe ;
 I take wytnes att gret and smaH,
 Thus trewe bene good women aH
 639 That nowe bene on lyve,
 So come thyrste on ther hedys

"Ah, you'd have
worked too if
you'd been
with us,

I never had such
a turn in my life
before, I can tell
you."

Then the Lord
and lady go
home,

as ADAM of
COBSAM says.
[leaf 186, back]
On their
way home

they halt,

and the steward
and proctor
swear they'll
never go back for
five and forty
years.

The lady gives
all their money to
the wright's wife.

The garland is
fresh as ever.

Thus true are all
good women
now alive!

¹ The letter between the *b* and *a* has had the lower part marked over. But it must mean a long *f*.

- Whan they mombyth on ther bedys
 642 Ther *pater noster* ryue.

 Here ys wretyn a geste of the wryght
 That hadde a garlond weft I-dyght,
 645 The coloure wyth *neuer* fade.
 Now god, þat ys heuyn kyng,
 Graunt vs all hys dere blessing
 648 Owre hertes for to glade ;
 And all tho that doo her husbondys ryght,
 Pray we to Ihesu full of myght,
 651 That feyre mott hem byfalle,
 And that they may come to heuen blys,
 For thy dere moderys loue ther-of nott to mys,
 654 Alle good wyues alle.
 Now alle tho that thys tretys hath hard,
 Ihesu graunt hem, for her reward,
 657 As trew louers to be
 As was the wryght vn-to hys wyfe
 And sche to hym duryng her lyfe.
 660 Amen, for charyte.

 Here endyth the wryghtes *processe* trewe
 Wyth hys garlond feyre of hewe
 663 That *neuer* dyd fade the coloure.
 It was made, by the avyse
 Of hys wywes moder wytty and wyse,
 666 Of flourys most of honoure,
 Of roses whyte þat wyth nott fade,
 Whych floure all ynglond doth glade,
 669 Wyth trewloues medelyd in syght ;
 Vn-to the whych floure I-wys
 The loue of god and of the comenys
 672 Subdued¹ bene of ryght.
- Here then is
 written a tale
 of the Wryght and
 his Garland.

 God grant us all
 his blessing,

 and may all true
 faithful wives

 come to heaven's
 bliss,

 and be such

 true lovers as the
 [leaf 187]
 wryght and his
 wife were.
 Amen !

 Here ends our
 tale of the
 Garland

 which was made
 of White Roses,

 the flowers that
 gladden all
 England,

 and receive the
 love of God, and
 of the Com-
 mons too,

Explicit.

¹ May be *subdued* ; the word has been corrected.

NOTES.

The two first of the three operations of flax-dressing described in lines 526—529, p. 15,

One of hem knoekyd lyne,
A-nothyr swyngelyd good and fyne
By-före the swyngyff-tre,
The thyrde did rele and spyne,

must correspond to the preliminary breaking of the plant, and then the scutching or beating to separate the coarse tow or hards from the tare or fine hemp. Except so far as the *swingle* served as a heckle, the further *heckling* of the flax, to render the fibre finer and cleaner, was dispensed with, though heckles (iron combs) must have been in use when the poem was written—inasmuch as *hekele*, *hekelare*, *hekelyn*, and *hekelynge*, are in the Promptorium, ab. 1440 A.D. Under *Hatchell*, Randle Holme gives a drawing of a heckle.

The lines through the *h*'s in the MS. are not, I believe, marks of contraction. There are no insettings of the third lines, or spaces on changes of subject, in the MS.

For reference to two analogous stories to that of the Poem, I am indebted to Mr Thomas Wright. The first is that of *Constant Duhamel* in the third volume of Barbazan, and the second that of the Prioress and her three Suitors in the Minor Poems of Dan John Lydgate, published by the Percy Society, ed. Halliwell.

In the Barbazan tale "the wife is violently solicited by three suitors, the priest, the provost, and the forester, who on her refusal persecute her husband. To stop their attacks she gives them appointments at her house immediately after one another, so that when one is there and stripped for the bath, another comes, and, pretending it is her husband, she conceals them one after another in a large tub full of feathers, out of which they can see all that is going on in the room. She then sends successively for their three wives to come and bathe with her, the bath being still in the same room, and as each is stripped naked in the bath, she introduces her own husband, who dishonours them one after another, one *à l'enverse*, with rather aggravating circumstances, and all in view of their three husbands. Finally the latter are turned out of the house naked, or rather well feathered, then hunted by the whole town and their dogs, well bitten and beaten."

(If any one wants to see a justification of the former half of the proverb quoted by Robert of Brunne,

Frenche men synne yn lecherye
And Englys men yn envye,

let him read the astounding revelation made of the state of the early French mind by the tales in the 3rd and 4th vols. of Barbazan's *Fabliaux*, ed. 1808.)

The second story, told by Lydgate, is as follows:—A prioress is wooed by "a young knyght, a parson of a paryshe, and a burges of a borrow." She promises herself to the first if he will lie for a night in a chapel sewn up in a sheet like a corpse; to the second, if he will perform the funeral service over the knight, and bury him; to the third, if he will dress up like a devil, and frighten both parson and knight. This the burges Sir John does well, but is himself terrified at the corpse getting up: all three run away from one another: the knight falls on a stake, and into a snare set for bucks, and breaks his fore top in falling from the tree; the merchant gets tossed by a bull; the parson breaks his head and jumps into a bramble bush; and the prioress gets rid of them all, but not before she has made the "burges" or "marchaunt" pay her twenty marks not to tell his wife and the country generally of his tricks.—*Minor Poems*, p. 107–117, ed. 1840.

GLOSSARY.

- And, 89, 292, if.
 Bayne, 348, ready.
 Blynne, 4, cease, stop : AS. *blinnan*.
 Blyue, 44, 110, 118, speedily.
 Bonde, 226, a bundle ; Du. *bondt*, a bavin, a bush of thornes.
 Brayne, 342, scull.
 Broke 165, enjoy. AS. *brúcan*, Germ. *brauchen*. II. Coleridge.
 Brydalle, 71, AS. *brýð-ál*, bride ale, marriage feast.
 By, 197, buy.
 Chaste, 176, chest, box, pit.
 Dowte, 14, fear.
 Dyght, 323, 379, prepare, dress.
 Fare, 148, 324, going on, wish, project.
 Fere, 604, company.
 Flyte, 484, wrangle, quarrel ; AS. *flit*, strife, wrangling.
 Forthynketh, 51, repents, makes sorry ; AS. *forþencan*, to despair.
 Frayne, 409, ask ; AS. *fregnan*, Goth. *fraihan*.
 Gan, 22, did.
 Gene to God a gyfte, 351, I make a vow, I promise you, I'll take my oath.
 Hele, 140, salvation.
 Hovyd, 624, halted, stopt.
 Hynde, 508? natty ; *hunde*, gentle.
 I-doo, 335, done, finished.
 I-dyght, 644, prepared.
 In-same, 602, together.
 Layne, 68, hide, conceal.
 Lende, 107, stay ; ?AS. *landian*, to land, or *lengian*, to prolong.
 Leyne, 231, lay, beat.
 Lyne, 214, AS. *lín*, flax ; ?rope, 246.
 Meyne, 403, household.
 Myster, 12, trade ; Fr. *mestier*.
 O, 329, one.
 Onredde, 308 ; AS. *unrét, unróf*, uncheerful, sorrowful, or *unrédh*, imprudent.
 Opre. 205, second.
 Putry, 61, adultery ; O.Fr. *puterie*, whoring.
 Rawte, 503, reached, gave.
 Rewe, 186, have pity.
 Roche, 503, 508 ; Du. *een Roche*, *Spinrock*, A Distaffe, or a Spin-rock ; *Rocken*, To Winde Flaxe or Wool upon a Roek (Hexham). Dan. *rok*, O.N. *rokkr*, G. *rocken* : "a distaff held in the hand from which the thread was spun by twirling a ball below. 'What, shall a woman with a *rokke* drive thee away?' " Digby Mysteries, p. 11 (Halliwell). "An Instrument us'd in some Parts for the spinning of Flax and Hemp." Phillips ; for reeling and spinning (l. 529).
 Rought, 198, AS. *röhte*, p. of *reccan*, to reckon, care for.
 Ryde, 524, light, small, AS. *geryd*, levis, æquus. Lye.

Ry e, 642, Du. *rijf*, ripe, or abundant.

Scales, 401; ? husks, bark, or rind, see *shores**, in *Syrjuggylle*, below.

Schent, 258, destroyed; AS. *scendan*.

Stounde, 4, short time,

Strycke, 514, "*Strike of Flax*, is as much as is heckled at one Handful." Phillips.

Swyngylle, 216, "Swingle-Staff, a Stiek to beat Flax with," Phil.; AS. *swingele*, a whip, lash. "To *swingle*, to beat; a Term among Flax-dressers." Phillips. Though Randle Holme, Bk. III., ch. viii. No. xxxiii., gives the *Swingle-Tree* of a Coach-Pole (these are made of wood, and are fastened by Iron hooks, stables (*sic*) chains and pins to the Coach-pole, to the which Horses are fastened by their Harnish when there is more then two to draw the Coach), yet at Chap. vi., § iv., p. 255, col. 1, he says, "He beareth Sable, a *Swingle* Hand erected, Surmounting of a *Swingle* Foot, Or. This is a Wooden Instrument made like a Fauchion, with an hole cut in the top of it, to hold it by: It is used for the clearing of Hemp and Flax from the large broken Stalks or *Shoves, by the help of the said *Swingle* Foot, which it is hung upon, which said Stalks being first broken, bruised, and cut into shivers by a Brake.

S. 3, such erected in Fesse O. born by *Flaxlove*.

S. 3, such in Pale A., born by *Swingler*."

(A drawing is given by Holme, No. 4, on the plate opposite p. 255.)

"*Swingowing* is the beating off the bruised inward stalk of the Hemp

or Flax, from the outward pill, which as (*sic*) the Hemp or Flax, p. 106, col. 2.

Spinning is to twist the Flax hairs into Yarn or Thrid. *Reeling* is to wind the Yarn of the Wheel Spool on a Reel," p. 107, Col. 2.

Take, 161, deliver.

The, 187, thrive.

Tolle, 62, entice (H. H. Gibbs).

Tre, 105, wood, timber.

Trewloves, 669, either figures like true-lovers' knots, or the imitations of the herb or flower *Truelove*, which is given by Coles as *Herb Paris* (a quatrefoil whose leaves bear a sort of likeness to a true-lovers' knot), and in Halliwell as *one-berry*; but I cannot find that Edward IV. had any such plants on his arms or badge. Knots were often worn as badges, see Edmonston's Heraldry, Appendix, Knots. On the other hand, Willement (Regal Heraldry) notices that the angels attending Richard II. in the picture at Wilton, had collars worked with white roses and broom-buds; and true-loves, if a plant be meant by it, may have been Edward's substitute for the broom (*planta genista*). The Trewloves bear, one, Ar. on a chev. sa., three cinquefoils, or; the other, Ar. on a chev. sa., a quatrefoil of the field.

Vade,¹ 125, 419, fade; Du. *vadden* (Hexham).

Wone, 275, store, quantity.

Wonne, 90, 628, dwelling.

Woode, 153, wild, mad.

Yhene, 491, give.

Yongeþ, 20, youth, bachelor's freedom.

¹ The use of the flat *vade* (l. 419, p. 12) within 2 lines of the sharp *fade* (l. 417), corresponds with the flat '*stowde*,' l. 400, p. 12, rhiming with '*owte*,' l. 401, *budde* with *hatte*, l. 265-6. *Cost*, *hrest*, l. 142-3, are careless rimes too.

W O M E N.

[*Lambeth MS. 306, leaf 135.*]

- Women, women, loue of women,
 make bare purs *with* some men,
 Some be nyse as a nonne hene,¹
- 4 3it al thei be nat soo.
 some be lewde,
 some all be schrewde ;
 Go schrewes wher thei goo.
- 8 Suñ be nyse, and some be fonde,
 And some be tame, y vnderstonde,
 And some cane take brede of a manes hande,²
 Yit all thei be nat soo.
- 12 [Some be lewde, &c.]
- Some cane part with-uten hire, [leaf 135, back]
 And some make bate in eueri chire,
 And some cheke mate with oure Sire,
- 16 Yit all they be nat so.
 Some be lewde,
 and sunne be schreuede,
 go wher they goo.

¹ The Rev. J. R. Lumby first told me of the proverb 'As white as a nun's hen,' the nuns being famous, no doubt, for delicate poultry. John Heywood has in his *Proverbs*, 1562 (first printed, 1546), p. 43 of the Spencer Society's reprint, 1867,

She tooke thentertainment of the yong men
 All in daliance, *as nice as a Nun's hen*.

The proverb is quoted by Wilson in his *Arte of Rhetorique*, 1553 (Hazlitt's *Proverbs*, p. 69).

² For *houde*.

20 Som be browne, and some be whit,
 And some be tender as a ttriþe,
 And some of theym be chiry ripe,
 Yit all thei be not soo.

24 Sume be lewde,
 and some be schrewede,
 go wher they goo.

Some of them be treue of love
 28 Beneth þe gerdeH, but nat above,
 And in a hode aboue cane choue,
 Yit all thei do nat soo.

Some be lewde,
 32 and some be schreude,
 go where they goo.

Some cane whister, & some cane crie,
 Some cane flater, and some can lye,
 36 And some cane sette þe moke awrie,
 Yit all thei do nat soo.

Sume be lewde,
 and sume be schreuede,
 40 go where thei goo.

He that made this songe full good,
 Came of þe north and of þe sothern blode,
 And some-what kyne to Robyn Hode,

44 Yit all we be nat soo.
 Some be lewde,
 and some be schrewede,
 go where they goo.

48 Some be lewde, some be [s]chrwde,
 Go where they goo.

Explicit.

P.S.—This Poem was printed by Mr Halliwell in *Reliquiæ Antiquæ*, vol. i., p. 218, and reprinted by Mr Thomas Wright, at p. 103 of his edition of *Songs and Carols* for the Percy Society, 1847. As, besides minor differences, the reprint has *manne*, and the original *nanne*, for what I read as *nonne*, l. 3, while both have *withourte* for *with oure*, l. 15, and *accripe* for *a ttriþe*, l. 21 (see Halliwell's Dictionary, "*accripe*, a herb?"), I have not cancelled this impression. The other version of the song, from Mr Wright's MS. in his text, pp. 89—91, differs a good deal from that given above.

ADDITIONAL ANALOGUES
OF
"THE WRIGHT'S CHASTE WIFE."

By W. A. CLOUSTON.

THE numerous versions of this old and wide-spread story should be divided into two groups: I. Those in which there is a test of chastity, and the lovers are entrapped; II. Those in which there is no such test, but the suitors are (*a*) entrapped, or (*b*) engaged to perform unpleasant or dangerous tasks.

I. It is probable that some oral version of *The Wright's Chaste Wife* suggested to Massinger the plot of his comedy of *The Picture* (printed in 1630): Mathias, a Bohemian knight, about to go to the wars, expresses to his confidant Baptista, a great scholar, his fears lest his wife Sophia, on whom he doated fondly, should prove unfaithful during his absence. Baptista gives him a picture of his wife, saying:

"Carry it still about you, and as oft
As you desire to know how she's affected,
With curious eyes peruse it. While it keeps
The figure it has now entire and perfect
She is not only innocent in fact
But unattempted; but if once it vary
From the true form, and what's now white and red
Incline to yellow, rest most confident
She's with all violence courted, but unconquered;
But if it turn all black, 'tis an assurance
The fort by composition or surprise
Is forced, or with her free consent surrendered."

On the return of Mathias from the wars, he is loaded with rich gifts by Honoria, the wife of his master Ferdinand, king of Hungary; and when he expresses his desire to return to his fair and virtuous wife, Honoria asks him if his wife is as fair as she, upon which he shows her the picture. The queen resolves to win his love—merely to gratify her own vanity—and persuades him to remain a month at court. She then despatches two libertine courtiers to attempt the virtue of Mathias' wife. They tell her Mathias is given to the

society of strumpets—moreover, not young, but old and ugly ones; so poor Sophia begins to waver. Meanwhile the queen makes advances to Mathias, which at first he rejects; but afterwards, seeing a change in his wife's picture, he consents, when the queen says she will think over it and let him know her decision. Sophia, at first disposed to entertain her suitors' proposals, on reflection determines to punish their wickedness; and, pretending to listen favourably to one of them, she causes him to be stripped to his shirt and locked in a room, where he is compelled to spin flax (like the suitors in our story), or go without food. The other fares no better, and the play concludes with the exposure of the libertines to the king and queen, their attendants, and the lady's husband.

The 69th chapter of the continental *Gesta Romanorum* (translated by Swan) is to the following effect:¹ A carpenter receives from his mother-in-law a shirt, having the wonderful quality of remaining unsoiled so long as he and his wife were faithful to each other. The emperor, who had employed him in the erection of a palace, is astonished to observe his shirt always spotless, and asks him the cause of it; to which he replies, that it is a proof of his wife's unsullied virtue. A soldier, having overheard this, sets off to attempt the wife's chastity, but she contrives to lock him in a room, where she keeps him on bread and water. Two other soldiers successively visit her on the same errand, and share their comrade's fate. When the carpenter has finished his job, he returns home and shows the unsullied shirt to his wife, who in her turn exhibits to him the three soldiers, whom he sets free on their promising to reform their ways.

The general resemblance of our story to this *Gesta* version does not, I think, render it therefore certain, or even probable, that the latter is the source whence it was derived; since a test similar to that of the Garland (for which a shirt is substituted in the *Gesta*) occurs both in the Indian original and in an intermediate Persian form, which is of Indian extraction.

In the celebrated Persian story-book, Nakhshabí's *Tútí Námá* (Tales of a Parrot), written about A.D. 1306, the wife of a soldier, on his leaving home to enter the service of a nobleman, gives him a nosegay which, she tells him, would remain in full bloom while she was faithful to him. After some time, the nobleman inquired of the soldier how he managed to procure a fresh nosegay every day in mid-winter, and was informed that its perennial bloom betokened his

¹ Here given somewhat more fully than in the additional postscript to the Preface to the second edition of *The Wright's Chaste Wife*, 1869.

wife's chastity. The nobleman sends one of his cooks to try to form an intimacy with the soldier's wife, but she craftily entraps him. A second cook is despatched to learn the fate of the first, and meets with a similar reception. At last the nobleman himself sets off with his attendants—among whom was the soldier—to visit the chaste wife. He is received by her with great courtesy, and his two cooks, dressed as female slaves, are made by the wife to wait upon him at supper. The happy soldier then returns his wife the nosegay, fresh and blooming as ever.

The oldest form of the story yet known is found in the great Sanskrit collection entitled *Kathā Sarit Sāgara*¹ (Book II., ch. 13): A merchant named Guhasena is compelled to leave his wife, Devasmitā, for a season, on important business matters. The separation is very painful to both, and the pain is aggravated by fears on the wife's part of her husband's inconstancy. To make assurance doubly sure, Siva was pleased to appear to them in a dream, and giving them two red lotuses, the god said to them: "Take each of you one of these lotuses in your hand; and if either of you shall be unfaithful during your separation, the lotus in the hand of the other shall fade, but not otherwise." The husband set out on his journey, and arriving in the country of Katāha he began to buy and sell jewels there. Four young merchants, learning the purport of his lotus and the virtue of his wife, set off to put it to the proof. On reaching the city where the chaste Devasmitā resided, they bribe a female ascetic to corrupt the lady, so she goes to her house, and adopting the device of the little she-dog—see ch. xxviii. of Swan's *Gesta Romanorum*,²—which she pretends is her own co-wife in a former birth, re-born in that degraded form, because she had been over-chaste, and warns Devasmitā that such should also be her fate if she did not "enjoy herself" during her husband's absence. The wise Devasmitā said to herself: "This is a novel conception of duty; no doubt this woman has laid a treacherous snare for me," and so she said to the ascetic: "Reverend lady, for this long time I have been ignorant of this duty, so procure me an interview with some agreeable man." Then the

¹ 'Ocean of the Streams of Story,' written in Sanskrit verse, by Somadeva, towards the end of the 11th century, after a similar work, the *Vrihat Kāhā*, 'Great Story,' by Guṇadhya, 6th century, of which no copy has hitherto been discovered. A complete translation of Somadeva's work, by Professor C. H. Tawney, with useful notes of variants and derivatives of the tales, has lately been published, in two vols., large 8vo, at Calcutta.

² Taken into the *Gesta*, probably from the *Disciplina Clericalis* of P. Alfonsus. The incident is also the subject of a *fabliau*, and occurs in all the Eastern versions of the *Book of Sindibad*.

ascetic said: "There are residing here some young merchants, who have come from a distant country, so I will bring them to you." The crafty old hag returns home delighted with the success of her stratagem. In the meantime Devasmitá resolves to punish the four young merchants. So calling her maids, she instructs them to prepare some wine mixed with *datura* (a stupefying drug), and to have a dog's foot of iron made as soon as possible. Then she causes one of her maids to dress herself to resemble her mistress. The ascetic introduces one of the young libertines into the lady's house in the evening, and then returns home. The maid, disguised as her mistress, receives the young merchant with great courtesy, and, having persuaded him to drink freely of the drugged wine till he became senseless, the other women strip off his clothes, and, after branding him on the forehead with the dog's foot, during the night push him into a filthy ditch. On recovering consciousness he returns to his companions, and tells them, in order that they should share his fate, that he had been robbed on his way home. The three other merchants in turn visit the house of Devasmitá, and receive the same treatment. Soon afterwards the pretended devotee, ignorant of the result of her device, visits the lady, is drugged, her ears and nose are cut off, and she is flung into a foul pond. In the sequel, Devasmitá, disguised in man's apparel, proceeds to the country of the young libertines, where her husband had been residing for some time, and, going before the king, petitions him to assemble all his subjects, alleging that there are among the citizens four of her slaves who had run away. Then she seizes upon the four young merchants, and claims them as her slaves. The other merchants indignantly cried out that these were reputable men, and she answered that if their foreheads were examined they would be found marked with a dog's foot. On seeing the four young men thus branded, the king was astonished, and Devasmitá thereupon related the whole story, and all the people burst out laughing, and the king said to the lady: "They are your slaves by the best of titles." The other merchants paid a large sum of money to the chaste wife to redeem them from slavery, and a fine to the king's treasury. And Devasmitá received the money, and recovered her husband; was honoured by all men, returned to her own city, and was never afterwards separated from her beloved.

Tests of chastity such as those in the above stories are very common in our old European romances. In *Amatis de Gaul* it is a garland; in *Perce Forest* it is a rose, which, borne by a wife or a

maiden of immaculate virtue, retains its bloom, but withers if the wearer is unchaste. In *Tristram, Perceval, La Morte d'Arthur*, and *Ariosto*, the test is a cup, the wine in which is spilled by the unfaithful lover or wife who attempts to drink from it. In one of the *fabliaux* of the northern minstrels of France the test is a mantle, 'Le Manteau mal taille': an English rendering of this, entitled 'The Boy and the Mantle,' is found in Percy's *Reliques*. And in Spenser we have the girdle of Florimel.

II. To the first subdivision (*a*) of the second group of variants, in which there is no test of chastity, but the suitors are entrapped, belongs the *fabliau* in Barbazan, tom. iii., of 'Constant du Hamel, ou la Dame qui atrappa un Prêtre, un Prévost, et un Forestier,' an abstract of which will be found in the original notes to our story; also the old ballad of *The Friar well-fitted*, of which some account is furnished by Dr Furnivall in an additional Postscript to his Preface (Second Edition, 1869).¹

In an imperfect MS. text of the *Book of the Thousand and One Nights*, brought from Constantinople by Wortley Montagu, and now in the Bodleian Library, Oxford, there are two versions: Nights 726-728, 'The Lady of Cairo and her Three Gallants,' and Nights 738-743, 'The Virtuous Woman of Cairo and her Four Suitors.' Dr Jonathan Scott has given a translation of the second of these in the sixth volume of his edition of the *Arabian Nights*: The lady is solicited by the judge, the collector-general of port-duties, the chief of the butchers, and a rich merchant. She makes an assignation with each

¹ For members of the E. E. T. S. who possess only the 1865 edition, it may be as well to reproduce Dr Furnivall's note here:

"With *The Wright's Chaste Wife* may also be compared the ballad of '*The Fryer well-fitted*;' or

A Pretty jest that once befel,

How a maid put a Fryer to cool in the well,'

printed 'in the Bagford Collection; in the Roxburghe (ii, 172); the Pepys (iii. 145); the Douce (p. 85); and in *Wit and Mirth, an Antidote to Melancholy*, 8vo, 1682, also, in an altered form, in *Pills to Purge Melancholy*, 1707, i. 349, or 1719, iii. 325'; and the tune of which, with an abstract of the story, is given in Chappell's *Popular Music*, i. 273-5. The Friar makes love to the maid; she refuses him for fear of hell-fire.

Tush, quoth the Friar, thou needest not doubt;

If thou wert in Hell, I could sing thee out.

So she consents if he'll bring her an angel of money. He goes home to fetch it, and she covers the well with a cloth. When he comes back and has given her the money, she pretends that her father is coming, tells the Friar to run behind the cloth, and down he flops into the well. She won't help him at first, because if he could sing her out of hell, he could clearly sing himself out of the well; but at last she does help him out, keeps his money because he's dirtied the water, and sends him home dripping along the street like a new-washed sheep."

at her own house—of course at different hours—and acquaints her husband of her plan to punish them, and at the same time reap some profit. The judge comes first, and presents her with a rosary of pearls. She makes him undress, and put on a robe of yellow muslin, and a parti-coloured cap—her husband all the time looking at him through an opening in the door of a closet. Presently a loud knock is heard at the street-door, and on the pretence that it is her husband, the judge is pushed into an adjoining room. The three other suitors, as they successively arrive, bring each a valuable present, and are treated in like manner. The husband now enters, and the lady tells him—to the consternation, doubtless, of the imprisoned suitors—that in returning from the bazaar she had met four antic fellows, whom she had a great mind to bring home with her for his amusement. He affects to be vexed that she had not done so, since he must go from home to-morrow. The lady then says they are, after all, in the next room, upon which the husband insists on their being brought before him, one after another. So the judge is dragged forth in his absurd attire, and compelled to caper like a buffoon, after which he is made to tell a story, and is then dismissed. The others, having in turn gone through a similar performance, are also sent packing.

There is another Arabian version in the famous romance of the *Seven Vazírs*, which now forms part of the *Thousand and One Nights*. The wife of a merchant, during one of his journeys of business, had a young man as a substitute, who happened one day to be engaged in a street brawl, and was apprehended by the police. She dressed herself in her richest apparel, and repaired to the walí, or chief of the police, and begged him to release her 'brother,' who was her only protector, and against whom hired witnesses had sworn falsely. The walí, seeing her great beauty, consents, on condition that she should receive him at her house. She appoints a certain evening, and the walí, enraptured, gives her twenty dinars (about ten pounds of our money), saying, "Expend this at the bath;" and so she left the walí with his heart busy thinking of all her charms. In like manner—to be brief—the lady arranges with the kází, or judge, the vazír, or minister of state, and the hájib, or city governor, that they should come to her the same evening, appointing, of course, a different hour for each. She then goes to a joiner, and desires him to make her a large cabinet with four compartments. The poor craftsman, also smitten with her beauty, asks, as his only reward, that he should be permitted to spend an evening with her. "In that case," says she, "you must make a fifth compartment," and appointed an

hour for him to visit her, the same evening she had fixed for the four city officials. When the wālī arrived, she feasted him abundantly, then taking off his robes, dressed him in gay-coloured clothes, and plied him with wine till he was intoxicated; and when he had written an order to the jailor to release the young man, lo! there was a loud knocking at the gate. "Who is coming?" asks the wālī, in alarm. "It is my husband," replies the lady; "get into this cabinet, and I will return presently and let you out." Thus, as they came, the crafty lady entraps the four dignitaries and the poor joiner. Having sent a servant to the prison with the wālī's order, her lover soon arrived, and they both set off for another city, with all the valuables they could carry. In the morning the landlord of the house, finding the gate open, entered, and hearing voices from the cabinet was alarmed, and summoned the neighbours. The cabinet was carried to the palace of the sultan, who sent for carpenters and smiths, and caused it to be broken open, when lo! he discovered the wālī, the kází, the vazír, the hájib, and the poor joiner in their fantastic dresses. And the sultan laughed till he almost fainted, and commanded the story to be written from first to last. Search was made for the lady and her lover, but they were never discovered.¹

In the Persian romance entitled *Bahár-i Dánish*, or 'Spring of Knowledge,' by Ináyatu'llah of Delhi, a lady named Gohera, whose husband was in the hands of the police, makes assignations with the kôtwal (chief of police) and the kází, one of whom is entrapped in a great jar, the other in a chest; and next morning she causes porters to carry them before the sultan, who orders them to be punished, and her husband to be set at liberty. And in the Persian tales of the 'Thousand and One Days' (*Hazár-yek Ráz*), by Mukhlis, of Ispahán (Day 146 ff.), Arúya, the virtuous wife of a merchant, entraps, with her husband's sanction, a judge, a doctor, and the city governor.

The story is known, in various forms, throughout India, where, indeed, it had its origin. In the *Indian Antiquary*, 1873, there is a translation by G. H. Damant, of a folk-tale of Dinajpur, entitled 'The Touchstone,' in the concluding portion of which a young woman consents to receive at her house the kôtwal at the first watch of the night; the king's counsellor at the second watch; the king's minister at the third watch; and the king himself at the fourth watch. She smears the kôtwal with molasses, pours water on him, covers his whole body with cotton wool, and then secures him near the window.

¹ In the Bodleian MS. of *The Nights* referred to above, this story is told separately from the *Seven Vazírs*.—*Nights*, 726–728.

The counsellor is hidden under a mat ; the minister behind a bamboo-screen ; and when the king comes, last of all, and sees the frightful figure of the kôtwal in the window, he asks what it is, and she replies that it is a rākshasa (a species of demon), upon which the king, minister, and counsellor flee from the house in dread of the monster. The kôtwal is then released, and makes the best of his way home in his hideous condition.

In Miss Stokes’ charming *Indian Fairy Tales* (No. 28), a merchant’s clever wife, during his absence, takes four hanks of thread to the bazaar to sell, and is accosted in turn by the kôtwal, the vazīr, the kâzî, and the king, to each of whom she grants an interview at her house, at different hours, and contrives to entrap them into chests. In the morning she hires four stout coolies, who take the chests on their backs, and proceeding to the houses of her suitors, disposes of them to their sons for various sums of money, telling each that the chest contained something he would value far beyond the sum she asked. A very similar Bengali version, ‘Adi’s Wife,’ is given by Damant in the *Indian Antiquary*,” vol. ix. p. 2. And there is a curious variant in Narrain Sawmy’s *Select Tamil Tales*, Madras, 1839, in which Ramakistnan (an Indian Scogin or Tyl Eulenspiegel) entraps the rāja and his domestic chaplain, whom he induces to disguise themselves as women, on the pretext that he would introduce them to the beautiful wife of a man who had lately come to lodge at his house. The jester having locked them, one after the other, in the same room, when they recognize each other they are much ashamed, and softly request to be let out, but this Ramakistnan does only after they have solemnly promised to forgive him a hundred offences every day.

We now come to a second Sanskrit form of the story in the *Kathā Sarit Sāgara* (Book I. ch. 4), from which the foregoing Indian, Persian, and Arabian versions have evidently been adapted or imitated. The storyteller, Vararuchi, relates that before proceeding to Himālaya to propitiate Siva with austerities, he deposited in the hand of the merchant Hiranyadatta all his wealth for the maintenance of his family during his absence, at the same time informing his wife Upakosā of it, and he thus proceeds :

“Upakosā, on her part anxious for my success, remained in her own house, bathing every day in the Ganges, strictly observing her vow. One day, when spring had come, she being still beautiful, though thin and slightly pale, and charming to the eyes of men, like the streak of the new moon, was seen by the king’s domestic chaplain

while going to bathe in the Ganges, and also by the head magistrate, and by the prince's minister ; and immediately they all became a target for the arrows of love. It happened, too, somehow or other, that she took a long time bathing that day, and as she was returning in the evening, the prince's minister laid violent hands on her ; but she with great presence of mind said to him : ' Dear sir, I desire this as much as you, but I am of respectable family, and my husband is away from home. How can I act thus ? Some one might perhaps see us, and then misfortune would befall you as well as me. Therefore you must come without fail to my house in the first watch of the night of the spring-festival, when the citizens are all excited [and will not observe you]. ' When she had said this, and pledged herself, he let her go ; but as chance would have it, she had not gone many steps further before she was stopped by the king's domestic chaplain. She made a similar assignation with him also, for the second watch of the same night ; and so he too was, though with difficulty, induced to let her go. But after she had gone a little further, up comes a third person, the head magistrate, and detains the trembling lady. Then she made a similar assignation with him also, for the third watch of the same night ; and having by great good fortune got him to release her, she went home all trembling. Of her own accord she told her handmaids the arrangements she had made, reflecting, ' Death is better for a woman of good family, when her husband is away, than to meet the eyes of people who lust after beauty. ' Full of these thoughts and regretting me, the virtuous lady spent that night in fasting, lamenting her own beauty.

" Early the next morning she sent a maidservant to the merchant Hiranyadatta to ask for some money in order that she might honour the Brāhmins. Then that merchant also came, and said to her in private : ' Show me love, and then I will give you what your husband deposited. ' When she heard that, she reflected that she had no witness to prove the deposit of her husband's wealth, and perceived that the merchant was a villain ; and so, tortured with sorrow and grief, she made a fourth and last assignation with him for the last watch of the same night ; and so he went away. In the meanwhile she had prepared by her handmaids, in a large vat, lamp-black mixed with oil and scented with musk and other perfumes, and she made ready four pieces of rag anointed with it, and she caused to be made a large trunk with a fastening outside.

" So on that day of the spring-festival the prince's minister came in the first watch of the night in gorgeous array. When he had

entered without being observed, Upakosá said to him: 'I will not receive you until you have bathed; so go in and bathe.' The simpleton agreed to that, and was taken by the handmaids into a secret, dark inner apartment. There they took off his under-garments and his jewels, and gave him by way of an under-garment a single piece of rag, and they smeared the rascal from head to foot with a thick coating of that lamp-black and oil, pretending it was an unguent, without his detecting it. While they continued rubbing it into every limb, the second watch of the night came, and the chaplain arrived; the handmaids thereupon said to the minister: 'Here is the king's chaplain come, a great friend of Vararuchi's, so creep into this box;' and they bundled him into the trunk, just as he was, all naked, with the utmost precipitation; and then they fastened it outside with a bolt. The priest too was brought inside into the dark room on the pretence of a bath, and was in the same way stripped of his garments and ornaments, and made a fool of by the handmaids by being rubbed with lamp-black and oil, with nothing but the piece of rag on him, until in the third watch the chief magistrate arrived. The handmaids immediately terrified the priest with the news of his arrival, and pushed him into the trunk like his predecessor. After they had bolted him in, they brought in the magistrate on the pretext of giving him a bath, and so he, like his fellows, with the piece of rag for his only garment, was bamboozled by being continually anointed with lamp-black, until in the last watch of the night the merchant arrived. The handmaids made use of his arrival to alarm the magistrate, and bundled him also into the trunk, and fastened it on the outside.

"So those three being shut up inside the box, as if they were bent on accustoming themselves to live in the hell of blind darkness, did not dare to speak on account of fear, though they touched one another. Then Upakosá brought a lamp into the room, and making the merchant enter it, said to him: 'Give me that money which my husband deposited with you.' When he heard that, the rascal, observing that the room was empty, said: 'I told you that I would give you the money your husband deposited with me.' Upakosá, calling the attention of the people in the trunk, said: 'Hear, O ye gods, this speech of Hiranyadatta.' When she had said this, she blew out the light; and the merchant, like the others, on the pretext of a bath was anointed by the handmaids for a long time with lamp-black. Then they told him to go, for the darkness was over, and at the close of the night they took him by the neck and pushed him out of the door sorely against his will. Then he made the best of his way home,

with only the piece of rag to cover his nakedness, and smeared with the black dye, with the dogs biting him at every step, thoroughly ashamed of himself, and at last reached his own house; and when he got there, he did not dare to look his slaves in the face while they were washing off that black dye. The path of vice is indeed a painful one.

“In the early morning, Upakosá, accompanied by her handmaids, went, without informing her parents, to the palace of King Nanda, and there herself stated to the king that the merchant Hiranyadatta was endeavouring to deprive her of money deposited with him by her husband. The king, in order to inquire into the matter, immediately had the merchant summoned, who said: ‘I have nothing in my keeping belonging to this lady.’ Upakosá then said: ‘I have witnesses, my lord. Before he went, my husband put the household gods into a box, and this merchant with his own lips admitted the deposit in their presence. Let the box be brought here, and ask the gods yourself.’ Having heard this, the king in astonishment ordered the box to be brought. Thereupon in a moment that trunk was carried in by many men. Then Upakosá said: ‘Relate truly, O gods, what that merchant said, and then go to your houses: if you do not, I will burn you, or open the box in court.’ Hearing that, the men in the box, beside themselves with fear, said: ‘It is true, the merchant admitted the deposit in our presence.’ Then the merchant, being utterly confounded, confessed all his guilt. But the king, being unable to restrain his curiosity, after asking permission of Upakosá, opened the chest there in court by breaking the fastening, and those three men were dragged out, looking like three lumps of solid darkness, and were with difficulty recognised by the king and his ministers. The whole assembly then burst out laughing, and the king in his curiosity asked Upakosá what was the meaning of this; so the virtuous lady told the whole story. All present in court expressed their approbation of Upakosá’s conduct, observing: ‘The virtuous behaviour of women of good family, who are protected by their own excellent disposition only,¹ is incredible.’ Then all those coveters of their neighbour’s wife were deprived of all their living and banished from the country. Who prospers by immorality? Upakosá was then dismissed by the king, who showed his great regard for her by a present of much wealth, and said to her: ‘Henceforth thou art my sister;’ and so she returned home.”

¹ Instead of being confined in the zenana, or harem. Somadeva wrote before the Muhammadan conquest of India.

Such is the fine story of the virtuous Upakosá, according to Professor Tawney’s translation, of which the Arabian version in the *Seven Vizírs* is a rather clumsy imitation. But before attempting a comparison of the several versions, there remain to be adduced those of the second subdivision (*b*) of the group in which there is no magical test of chastity, and to which belongs Lydgate’s metrical tale of *The Lady Prioress and her Three Wooers*, an abstract of which is cited by Dr Furnivall in the original notes to our story.

If Lydgate did not adapt his tale from Boccaccio (*Decameron*, Day IX., Nov. 1), both versions must have been derived from a common source. Boccaccio’s story is to this effect: A widow lady in Pistoia had two lovers, one called Rinuccio, the other Alexander, of whom neither was acceptable to her. At a time when she was harassed by their importunities, a person named Scannadio, of reprobate life and hideous aspect, died and was buried. His death suggested to the lady a mode of getting rid of her lovers, by asking them to perform a service which she thought herself certain they would not undertake. She acquainted Alexander that the body of Scannadio, for a purpose she would afterwards explain, was to be brought to her dwelling, and that, as she felt a horror at receiving such an inmate, she offered him her love if he would attire himself in the dead garments of Scannadio, occupy his place in the coffin, and allow himself to be conveyed to her house in his stead. To Rinuccio she sent to request that he would bring the corpse of Scannadio at midnight to her habitation. Both lovers, contrary to her expectation, agree to fulfil her desires. During the night she watches the event, and soon perceives Rinuccio coming along, bearing Alexander, who was equipped in the shroud of Scannadio. On the approach of some watchmen with a light, Rinuccio throws down his burden and runs off, while Alexander returns home in the dead man’s clothes. Next day each demands the love of his mistress, which she refuses, pretending to believe that no attempt had been made to fulfil her commands (*Dunlop*). Lydgate’s story is a very great improvement on this of the illustrious Florentine: the Lady Prioress pretends the “corpse” had been arrested for debt; and the adventures of her three suitors are ingeniously conceived, and told with much humour.

Under the title of ‘The Wicked Lady of Antwerp and her Lovers,’ Thorpe, in his *Northern Mythology*, gives a story which is cousin-german to those of Boccaccio and Lydgate: A rich woman in Antwerp led a very licentious life, and had four lovers, all of whom visited her in the evenings, but at different hours, so that no one

knew anything of the others. The Long Wapper¹ one night assumed the form of this lady. At ten o'clock came the first lover, and Long Wapper said to him: "What dost thou desire?"—"I desire you for a wife," said the spark.—"Thou shalt have me," replied the Wapper, "if thou wilt go instantly to the churchyard of our Lady, and there sit for two hours on the transverse of the great cross."—"Good," said he, "that shall be done," and he went and did accordingly. At half-past ten came the second. "What dost thou want?" asked the Long Wapper.—"I wish to marry you," answered the suitor.—"Thou shalt have me," replied the Wapper, "if thou wilt go previously to the churchyard of our Lady, there take a coffin, drag it to the foot of the great cross, and lay thyself in it till midnight."—"Good," said the lover, "that shall be done at once," and he went and did so. About eleven o'clock came the third. Him the Long Wapper commissioned to go to the coffin at the foot of the cross in our Lady's churchyard, to knock thrice on the lid, and to wait there till midnight. At half-past eleven came the fourth, and Wapper asked him what his wishes were. "To wed you," answered he.—"Thou shalt do so," replied Wapper, "if thou wilt take the iron chain in the kitchen, and dragging it after thee, run three times round the cross in the churchyard of our Lady."—"Good," said the spark, "that I will do." The first had set himself on the cross, but had fallen dead with fright to the earth on seeing the second place the coffin at his feet. The second died with fright when the third struck thrice on the coffin. The third fell down dead when the fourth came rattling his chain, and the fourth knew not what to think when he found his three rivals lying stiff and cold around the cross. With all speed he ran from the churchyard to the lady to tell her what had happened. But she, of course, knew nothing of the matter; when, however, on the following day, she was informed of the miserable death of her lovers, she put an end to her own life.

We have here a very curious and tragical version of the self-same story which the Monk of Bury—or whosoever was the author—has told so amusingly of the Lady Prioress and her Three Wooers. In the Far North, where our story is also current, magical arts are employed in punishment of importunate and objectionable suitors: In the latter part of the tale of 'The Mastermaid' (Dasent's *Popular Tales from the Norse*), the heroine takes shelter in the hut of a crabbed old crone, who is killed by an accident, and the maid

¹ A Flemish sprite, whose knavish exploits resemble those of our English Robin Goodfellow.—*Thorpe*.

is thus left alone. A constable, passing by, and seeing a beautiful girl at the window, falls in love with her, and having brought a bushel of money, she consents to marry him; but at night, just when they have got into bed, she says that she has forgot to make up the fire; this the doting bridegroom undertakes to do himself, but no sooner has he laid hold of the shovel, than she cries out: "May you hold the shovel, and the shovel hold you, and may you heap burning coals over yourself till morning breaks!" So there stood the constable all night, heaping coals of fire on his own head till day-break, when he was released from the spell, and ran home. In like manner, on the second night the damsel casts her spells over an attorney, who is made to hold the handle of the porch-door till morning; and on the third night the sheriff is compelled to hold the calf's-tail, and the calf's-tail to hold him, till morning breaks, when he goes home in sorry plight.—In an Icelandic version, the calf's-tail is the only device adopted by the young witch, but it proves equally efficacious for her purposes.

These are all the versions of this world-wide story with which I am at present acquainted: some of them are taken from the appendix to my privately-printed *Book of Sindibád*. Regarding the immediate source of Adam of Cobsam's diverting tale, I do not think that was the *Gesta* version, with which it corresponds only in outline; both were doubtless adapted independently from some orally-current form of the story. If we assume that the *Kathá Sarit Ságará* faithfully represents its prototype of the 6th century—the *Vrihat Kathá*—then for the elements of *The Wright's Chaste Wife* we must go to two different but cognate tales in that collection: for the garland as the test of chastity we have the lotus-flower in the story of Guhasena; and the entrapping of the suitors we find in the story of Upakosá. Of the Eastern versions cited, the prototype of *The Wright's Chaste Wife* is the story of the soldier's wife in the *Túti Náma*—a work, it is true, which does not date earlier than A.D. 1306, but it was derived from a much older Persian work of the same description, which again was based upon a Sanskrit story-book, of which the *Suka Saptati* (Seventy Tales of a Parrot) is the modern representative. The two stories in the *Vrihat Kathá*—or rather, portions of them—seem thus to have been fused into one at an early date, and reached Europe in a form similar to the *Gesta* and Adam of Cobsam's versions. But the story of Upakosá also found its way to Europe separately, and not through the Arabian versions assuredly, since these are much later than the times of the Trouvères. Moreover, the

fabliau has preserved incidents of the Indian story, which are omitted in the Arabian versions, with comparatively little modification, namely: that of the bath—a common preliminary to farther intimacy in tales of gallantry; the smearing of the naked suitors with lamp-black and oil—they are ‘feathered’ in the *fabliau*; and the dogs snapping the heels of the roguish merchant.—That Boccaccio was not the inventor of his version seems evident, from the existence of analogous popular tales in Northern Europe. Be this as it may, Adam of Cobsam’s story has furnished us with a curious illustration of Baring-Gould’s remark: “How many brothers, sisters, uncles, aunts, and cousins of all degrees a little story has! and how few of the tales we listen to can lay any claim to originality!”

GLASGOW, *April 1886.*

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The Book of Quinte Essence

or

The Fifth Being.

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The
Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaben.

A tretice in englich breuely drawe out of þe book of quintis
essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after þe flood of Noe
fadir of philosophris, hadde by
reuelacioun of an aungil
of god to him
sende.

EDITED FROM THE SLOANE MS. 73. ABOUT 1460—70 A.D.

BY

FREDERICK J. FURNIVALL, M.A.

[Revised, 1889.]

LONDON:

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Original Series, 16.

R. CLAY & SONS, LIMITED, LONDON & LUNGAY.

THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom; for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of my sweet, bright, only child, Eena, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated ?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”¹—to whom were credited more works than he wrote. The tract appears to be a great fuss about Alcohol or Spirits of Wine; how to make it,

¹ *The Mirror of Alchemy*, composed by the thrice-famous and learned Fryer, Roger Bachon, 1597.

and get more or less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreswar Atmaram.¹ The Sloane MS. I judge to be about, but after, 1460 A.D.² The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,² and has been only collated for a few passages which require elucidation. The pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

P.S. The short side-notes in inverted commas on and after p. 16 (save '5 Mr' and the like) are by a later hand in the MS. The 'Spheres' on p. 26, and the 'Contents,' p. vii-viii, are now added.—F. 1889.

¹ Mr. M. A. Tarkhad has been for many years Vice-Principal of the Rajkumar College, for the sons of the native Chiefs of Rajkote.—1889.

² Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

CONTENTS.

BOOK I.

	PAGE
PROLOG : GOD'S GREATEST SECRET	1
QUINTE ESSENCE DEFINED : ITS QUALITIES	2
HOW TO MAKE QUINTE ESSENCE	4
1ST WAY	4
2ND WAY	5
3RD WAY	5
4TH WAY	5
5TH WAY	6
HOW POOR EVANGELIC MEN MAY GET THE GRACIOUS INFLUENCE OF GOLD	6
HOW TO GILD BURNING WATER OR WINE MORE THOROUGHLY	7
HOW TO MAKE FIRE WITHOUT COALS, LIME, LIGHT, ETC. ...	8
HOW TO CALCINE GOLD	8
HOW TO SEPARATE GOLD FROM SILVER	9
HOW TO GET ITS QUINTE ESSENCE OUT OF GOLD	9
HOW TO GET ITS QUINTE ESSENCE OUT OF ANTIMONY ...	10
HOW TO GET ITS QUINTE ESSENCE OUT OF MAN'S BLOOD ...	11
HOW TO GET ITS QUINTE ESSENCE OUT OF THE 4 ELEMENTS	12
HOW TO FIX ALL EARTHLY THINGS IN OUR QUINTE ESSENCE	13

BOOK II.

	PAGE
HOW TO MAKE AN OLD EVANGELIC MAN YOUNG 	15
HOW TO CURE A MAN GIVEN UP BY DOCTORS 	15
HOW TO CURE THE LEPROSY 	16
HOW TO CURE THE PALSY 	16
HOW TO FATTEN LEAN AND CONSUMPTIVE MEN 	17
HOW TO CURE FRENZY, GOUT, AND TROUBLES FROM DEVILS, WICKED THOUGHTS, ETC., p. 17; AND HOW OUR QUINTE ESSENCE IS HEAVEN 	19
HOW TO CURE THE GOUT 	19
HOW TO CURE THE ITCH, AND KILL LICE 	19
HOW TO CURE QUARTAN FEVER 	20
HOW TO CURE CONTINUAL (CHRONIC) FEVER 	21
HOW TO CURE TERTIAN FEVER 	21
HOW TO CURE DAILY OR QUOTIDIAN FEVER 	21
HOW TO CURE AGUE, FEVER, AND LUNACY 	22
HOW TO CURE FRENZY AND MADNESS 	22
HOW TO CURE CRAMP 	22
HOW TO CAST POISON OUT OF A MAN'S BODY 	23
HOW TO MAKE A COWARD BOLD AND STRONG 	23
HOW TO CURE PESTILENTIAL FEVER 	23
HOW THIS QUINTE ESSENCE IS FOR HOLY MEN ONLY ...	25
<hr style="width: 10%; margin: 10px auto;"/>	
THE SPHERES AND THE PLANETS 	26
MR. GILL'S NOTES ON THE CHEMISTRY OF THE TEXT ...	27
GLOSSARY 	29

THE BOOK OF QUINTE ESSENCE

OR THE FIFTH BEING;

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

BOOK I.

With þe myȝt, wisdom, & *grace* of þe holy trynite, I write
to ȝou a tretice in englisch breuely drawe out of þe
book of quintis essencijs in latyn, þat hermys þe prophete and
4 kyng of Egipt, after the flood of Noe, fadir of philosophis,
hadde by reuelacioun of an aungil of god to him sende, þat
þe wijsdom and þe science of þis book schulde not *perische*,
but be kept and *preserved* vnto þe eende of þe world, of alle
8 holy men from al wickid peple and tyrauntis, for greet *perilis*
þat myȝte falle þerof. For wiȝþone þis breue tretis, wiȝ þe
grace of god, I wole more determine of practif* þan of theorik.
ȝitt ben boȝe nedeful / The firste and souereyneste *pruynce* þat
12 god, maker of kynde, ordeyned for mannys nede, how þat olde
euangelik men, and feble in kynde, myȝte be restorid, and haue
aȝen her firste strenkþis of ȝongþe in þe same degree þat is in
al kynde, & be mad hool partiztly, except þe strok of þe
16 þundir blast, & violent brusuris, and oppressynge of to myche
betynge / Also *perilous* fallyngis of hiȝ placis, to myche absty-
nence, & oþere yuel gouernaunce aȝens kynde, And also þe
teerme þat is sett of god, þat noman may a-schape, as Iob seiþ in
20 latyn / “*Bienes dies hominis sunt &c.*” Forsoþe philosophis

[Fol. 10.]
By the grace
of God I
translate you
this Treatise
revealed to
Hermes by
an angel after
Noah's flood,
that the
knowledge of
this book
may be pre-
served to the
end of the
world.

[* practise,
MS. Harl.]

God's great-
est secret for
man's need is
how to res-
tore old fee-
ble men to
the strength
of their
youth,

except in case
of thunders-
blast, and
too much
fasting,
and the term
set for all
men.

‘Nota.’

The purest
substance of
corruptible
things is
Quinte Es-
sence or
man's
heaven.

[* Fol. 10b.]

Quinte Es-
sence is in-
corruptible as
to the four
qualities of
man's body,

but not as
the heaven
of God.

It is called,
1. Burning
Water; 2. the
Soul in the
spirit of
Wine;
3. Water of
Life; and if
you wish to
conceal it,
Quinte Es-
sence.

It is neither
moist and
cold like
water,

nor hot and
moist like air,

nor cold and
dry like
earth, nor
hot and dry
like fire.

It gives incor-
ruptibility,

[* Fol. 11.]

for it prevents
dead flesh
from rotting,

and much
more the
living flesh
of man.
It is Man's
Heaven,

clepen þe purest substance of manye corruptible þingis elemen-
tid, 'quinta essencia,' þat is to seie, 'mannys heuene,' drawe out
by craft of mani;¹ for whi, as quinta essencia superior, þat is,
heuene of oure lord god, in reward of þe .iiij. elementis, is 4
yncorruptible & ychangeable / riȝt so *quinta essencia su-
perior inferior, þat is to seie, mannys heuene, is incorruptible,
in reward of þe .4. qualitees of mannys body; and so it is
þreued naturally þat oure quinta essencia, þat is, mannes heuene, 8
in it-silf² is incorruptible; and so it is not hoot and drie wiþ
fier / ne coold and moist wiþ watir / ne hoot & moist with eyr,
ne coold and drie wiþ erþe; but oure quinta essencia awayliþ to
þe contrarie, as heuene incorruptible / But vnderstonde þat oure 12
qui[n]ta essencia is nouȝt so incorruptible as is heuene of oure
lord god; but it is incorruptible in reward of composicioun
maad of þe .4. elementis; & it hath .iiij. names by the philoso-
phoris, þat is to seie / brennyng watir / þe soule in þe spirit of 16
wyn, & watir of lijf / But whanne ȝe wole concele it, þanne
schal ȝe clepe it 'oure quinta essencia'; for þis name, & þe
nature þerof, riȝt fewe philosophoris wolde schewe / but sikurly
þei biriele þe truþe with hem. and witliþ weel that it is clepid 20
brennyng watir; and it is no brennyng watir: forwhi, it is not
moist ne coold as comoun watir; for it brenneth, & so doith not
comyn watir; ne it is nat hoot and moist as air, for air cor-
rumpiþ a þing a-noon, as it schewiþ weel by generacioun of flies, 24
& arems, and siche opere; but sikirly þis is alwey incorruptible,
if it be kept clos fro flizt / Also it is not coold and drie as erþe.
for souerelyly it wordiþ & chaungiþ. And it is not hoot and
drie as fier, as it schewiþ by experience; for hoot þingis it keliþ, 28
& hoot siknessis it doith away / Also þat it ȝeneþ incorruptibi-
lite, and kepiþ a þing fro corruptibilite *and rotyng, it is þreued
þus / Forwhi, what pece of fleisch, fisch, or deel brid, be putt
þerinne, it schal not corru[m]pe ne rote whilis it is þerinne / 32
mieche more þanne it wole kepe quyk fleisch of mannys body
from al manere corruptibilite and rotyng / This is oure quinta
essencia, þat is to seie, mannys heuene, þat god made to þe con-

¹ ? MS. meant for 'man.'

² MS. 'siff.'

- seruacioun of þe .4. qualitees of mannys body, riȝt as he made
his heuene to þe conseruacioun of al þe world / And wite ȝe for
certeyn þat manye philosophis and lechis þat ben now, knowe
4 nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi; god wole
not þat þei knowe it; for her greet breynynge conceitise &
vicious lyuynge / Forsoþe quinta essencia superior, þat is to seie,
heuene of oure lord god bi him silf / Aloone / ȝeueþ not conser-
8 uacioun in þe world, and wondirful influence, but by þe vertue
of þe sunne, planetis, and opere steris; riȝt so oure quinta
essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne
mineralle, fynyd, schynynge, incorruptible; and euene in qualite
12 þat fier may not appeire, corruppe, ne distroie. and þis is verry
gold of þe myn, of þe erþe, or of þe floodis gaderid / for gold of
alkamy maad with corosynes distroieþ kynde, as aristotle and
manye opere philosophis prouen / and þerfore good gold na-
16 turel, & of þe myn of þe erþe, is clepid of philosophis ‘sol’ in
latyn; for he is þe sonne of oure heuene, lich as sol þe planet is
in þe heuene aboue; for þis planete ȝeueþ to gold his influence,
nature, colour, & a substaunce incorruptible. And oure quinta
20 essencia, mannys heuene, is of þe nature * & þe colour of heuene /
And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt
as sol þe planete makip heuene fair / and so þese two togidere
ioyned schal ȝeue influence in us, and þe condiciouns of heuene
24 and of heuenly some / in as miche as it is possible in deedly
nature, conseruacioun and restorynge of nature lost, & renew-
ynge of ȝongþe / And it schal ȝeue plenteuously heelp: and so it
is proued by astronomy aboue, þat steris þat hap influence vpon
28 þe heed and þe necke of man / as ben þe steris of aries, taurus,
and gemini, ȝeuen influence syngulerly vpon Gerapigra galieni /
And þerfore it hap a synguler strenkþe, by þe ordynauce of
god, to drawe away þe superflue humouris fro þe heed, þe necke,
32 and þe brest, and not fro þe membris byneþe / And so I seie of
spieis þat drawip humouris fro þe knees, þe leggis, and þe feet,
þat resseyuen a synguler influence of þe steris of Capricorn,
Aquarie and pisces, & riȝt so of opere, *et cetera* / Conounne
36 ȝe not þis book of deuyne secretes to wickid men and auerous;

preserying
his body as
Heaven does
the world.

Many know
it not now for
their covet-
ousness and
vice.

But as God's
Heaven is
aided by sun
and stars, so
our Heaven,
or Quinte
Essence, is
made fair by
the sun mine-
ral, or pure
gold of the
mine, not of
alchemy.

‘Nota.’

Good natural
gold is called
Sol, because
Sol the planet
gives gold
its power,
colour, &c.

Our Quinte
Essence is the
[* Fol. 116.]
colour of hea-
ven; gold
makes it fair;
and the two
work in us (so
far as is pos-
sible) renewal
of youth, and
give health
plenteously.

As Aries,
Taurus, and
Gemini draw
humours
from the head
and breast,

‘Nota.’

and not the
limbs be-
neath, so
those spies
that do draw
from these
limbs get
their power
from Capri-
corn, &c.

Tell not these
Divine secrets
to wicked
men.

'aqua vite'

To make
Quinte Es-
sence.

Take the best
wine, or any
not sour;
distil it, and
the 4 Ele-
ments shall
be left like
dregs.
Distil 7 times
to get Burn-
ing Water;

[* Fol. 12.]

put this in a
Distiller in a
turnace, and
"vas"
let the vapour
rise, con-
dense, and be
distilled till
it is turned
into Quinte
Essence, and
parted from
the Ele-
ments.

'Nota.'

Distil it 1000
times,
and it shall
be glorified
and become a
medicine in-
corruptible as
heaven.

After many
days restop
your distiller,

'lute'

and if there
issues out a
heaven-sweet
savour, you
[* Fol. 127.]
have our
Quinte Es-
sence. If not,
distil again
till you have.

but kepe 3e it in *prinytee* / Take þe beste wyñ þat 3e may
fynde, if 3e be of power; & if 3e be ȝyt pore, þanne take
corrupt wyñ, þat is, rotyñ, of a watery humour, but not egre,
þat is, sour, for þe *quint* essencia *perof* is naturally incorruptible 4
þe which 3e schal drawe out by sublymacioun / And þanne
schal *per* leue in þe ground of þe vessel þe .4. elementis, as it
were, rotun fecis of wyñ / But firste 3e muste distille þis wyñ
.7. tymes; & þanne haue 3e good brennyng watir / Forsoþe, 8
þis is þe watri mater *fro which is drawe oure *quinta* essencia /
Thanne muste 3e do make in þe furneis of aischin, a distillatorie
of glas al hood of oo. pece, wip an hoole a-bone in þe heed, where
þe watir schal be putt yn, and be take out / And þis is a 12
wonderful instrument þat þat þing þat by vertues of fier ascendith
and distillith wipinne þe vessel, *per* canales brachiales, þat is, by
pipis lich to armys, be bore aȝen, and eftsoones ascendith, &
eft descendip continually day and nyȝt, til þe brennyng water 16
heuenly be turned into *quantam* essencia / And so bi con-
tinuelle ascenciouns & discenciouns, þe *quinta* essencia is
departid fro þe corruptible composicioun of þe .4. elementis.
For bifore þat þing þat is twies sublymed is more glorified, and 20
is more sotil, and fer from þe corrupcioun of þe .4. elementis
more separat þan whanne it ascendith but onys; and so vnto
a þousand tymes, so þat by continual ascendyng and descend-
yng, by the which it is sublymed to so myche hignes of glorifi- 24
cacioun, it schal come þat it schal be a medieyn incorruptible
almost as heuene above, and of þe nature of heuene / And
perfore oure *quinta* essencia wofily is clepid 'mannys heuene' /
And aftir manye daies þat it hath be in þis sotil vessel of glas 28
distillid / 3e schulen opene þe hoole of þe vessel in þe heed þat
was selid with þe seel of lute of wijsdom, maad of þe sotillest
flour, and of white of eyren, and of moist papere, ymeygid so
þat no þing respire out / And whanne 3e opene þe hoole, if *per* 32
come out a passyng heuenly swete flauour þat alle men þat
come yn naturely *drawe þerto, þanne 3e haue oure *quinta*
essencia / and ellis sele þe vessel, and putte it to þe fier aȝen
til 3e haue it.

And another maner worching of oure quinta essencia is
 pis / Take þe noblest and þe strengest brennyng watir þat 3e
 may haue distillid out of pure myzty wyne, and putte it into
 4 a glas clepid amphora, with a long necke / and close þe moup
 strongly wip wax; And loke þat half or þe þridde part be fulle;
 and birie it al in hors dounge, *preparate* as it is seid hereafter /
 so þat þe necke of þe glas be turned downward, & þe botum
 8 be turned vpward, þat by vertu of þe hors dounge þe quinta
 essencia ascende vp to þe botum. And þe grosté of þe mater
 of þe watir descende downward to þe necke / And aftir manye
 daies, whanne 3e take it out, softly lift vp þe glas as it stondith,
 12 and 3e schal se in þickenes and cleernesse a difference bitwene
 þe *quantam* essencia sublymed, and þe grose mater þat is in þe
 necke / þe wondirful maistry of departinge of þat oon fro þat
 oþer is þis / Take a scharp poyntel, or a pricke of yren, &
 16 peerse into þe wax þat hongith in þe moup of þe glas agens þe
 erþe / and whanne 3e haue peersid al fully to þe watir, take out
 þe poyntel or þe pricke / And þat erþely watir wole first come
 out þat is in þe necke / and so til it be come out vnto þe
 20 departinge bitwixe it / and þe *quinte* essence, þat is, mannys
 heuene sublymed, and whane 3e se þat þis *quint* essence wole
 renne & melte aftir þat þis erþely watir be voydid, putte þanne
 swiftly 3oure fyngir to þe hoole, & turne vp þe glas, and þanne
 24 3e haue þerinne oure *quinte* essence, *and þe erþely watir wipoute
 aside. And þis is a passyng souereyn pryncytee.

—
The second way to make Quinte Essence.

Put the strongest burning Water into an 'amphora'; seal it up; bury it neck downwards in horsedung, and the Quinte Essence will rise into the globe and the impurities settle in the neck. Take the glass out of the dung;

make a hole in the wax seal,

let out the impure earthy water,

and when the Quinte Essence would begin to run, turn the glass up, and keep

[* Fol. 13.]
 your Quinte Essence.

—
The third way.

Put your amphora into a horse's belly instead of the dung, and proceed as above.

—
The fourth way.

Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air,

The þridde maner is, þat 3e take a greet glas clepid amphora,
 and seele it weel, and birie it weel in þe wombe of an hors al
 28 togidere. and þe pureté of þe *quinte* essence schal be sublymed
 aboue, & þe grosté schal abide byneþe in þe botme / take out
 soffli þat þat fletith a-boue; and þat þat leueþ bilynde, putte it
 to þe fier.
 32 The .iiij. maner is þis. take what vessel of glas þat 3e wole,
 or of erþe strongly glasid, and þer-vpon a round foot of glas
 wip a leg. and seele þe vessel with his couertour, þat þe red
 of þe foot of þe glas wipanne þe vessel honge in þe eyr, þat þat
 36 þing þat ascendith to þe couertour in þe maner of a pott boilynge

into which
the vapour
may fall and
condense.

The fifth way.

Distil your
burning
Water ten
times.

*To make fire
without fire,
and quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused
by the heat of
the dung.

[? Ed. 139.]

Or, place your
vessel in the
sun's rays.

*How your
cravie
may not get
the gracious
influence of
gold.*

Borrow a Flo-
rence florin of
a rich friend,
named

[? head] it on
a plate of
iron, and
throw it into
some burning
Water, taking
care to quench
the fire quick-
ly to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.

The Water
draws out all

descende down azen by þe foot of þe glas. and this instrument
may 3e do make wipoute greet cost / The fifþe maner is, þat þe
brennyng water be .10 tymes distillid in hors dounge con-
tynnely digest. 4

The science of makynge of fier wipoute fier / wherby 3e
may make oure quinte essence wipoute cost or traucile, and
withoute occupacioun and lesynge of tyme / Take þe beste horse
dounge þat may be had þat is weel digest, and putte it wipine 8
a uessel, or ellis a pitt maad wip þe erþe anoytid þoruout with
past maad of aischin. And in þis vessel or pitt, bete weel togidere
þe dounge; And in þe myddil of þis dounge, sette þe vessel of
distillacioun vnto þe myddis or more / For it is nede þat al þe 12
heed of þe vessel be in þe coold air / þat, þat þing þat bi vertu
of þe fier of þe dounge þat ascendith þerby be turned into watir
* by vertu of cooldnes of þe air and falle down azen and ascende
vp azen. and þus 3e haue fier wipoute fier, and but wip litil 16
traucile.

Also anoþer maner of fier. sette 3oure vessel forseid to þe
strong reuerberacioun of þe sunne in somer tyme, and lete it
stonde þere nyȝt and day. 20

Here I wole teche 3ou how pore euangelik men may haue
wipoute cost, and almoost for nouȝt, þe gracious influence of
gold, and þe maner of þe fixynge of it in oure heuene, þat is,
oure quinta essencia. if 3e be pore, 3e schal þreie a riche man 24
þat is 3oure freend to leene 3ou a good floreyne of florence / and
auele it vpon a plate of yren as yren is anelid. and haue biside
3ou a nessel of erþe glased, fillid ful of the beste brennyng watir
þat 3e may fynde. & caste into þe watir þe floreyne anelid. and 28
loke þat 3e haue a sotille and a sleiȝþe to quenche soleyonly þe
fier, þat þe watir waaste not; and be weel war þat nou yren touche
þe watir. but al[1]ter caste into þe watir þe floreyne, and do so .1.
tymes or more, for þe oftene þe bettere it is / And if 3e se þat þe 32
watir waaste to myche, chaunge it þanne, and take newe, & do
so ofte tymes, and whanne 3e haue do 3oure quencheour, putte
alle þe waters togidere / And 3e schulen vnderstonde þat þe
vertu of brennyng watir is sich þat naturely it drawip out of 36

gold alle þe vertues & proprietees of it, & it holdiþ incor-
 ruptibletee & an euene heete. *þanne meynge þis brennyng
 watir þus gildiþ wiþ oure quāte essence, and vse it. but be war
 4 þat 3e quenche not þe floreyne in oure quāte essence; for þanne
 it were lost / And if it so be þat 3e haue not þis brennyng watir
 redy, þanne quenche 3oure floreyne in þe beste whist wyne þat
 may be had / For sikirly þe philosophere seiþ, þat wyne hath
 8 also þe propriete to restreyn in it þe influence and vertues of
 gold / And whanne 3e haue do 3oure werk, 3e schal wite þat þe
 floreyne is als good, & almoost of þe same weighe, as it was
 afore / þerfore vse wyne or brennyng watir gildiþ, so þat 3e may
 12 be hool, and wexe glad, and be yong. And þus 3e haue oure
 heuene, and þe sunne in him fixid, to þe conseruacioun of mannys
 nature and fixacioun of oure heuene, þat is, oure quāte
 essence.

16 The science how 3e schule gilde more myztily by brennyng
 watir or wyne þan I tauhte you tofore, wherby þe water or
 þe wyne schal take to it myztily þe influence & þe vertues
 of fyne gold.

20 Take þe calx of fyn gold as it is declarid here-aftir in þis
 book, and putte it in a siluer spon, and anele it at þe fier.
 & þanne caste þe calx of the gold in þe brennyng watir
 or in wyne .i. tymes, as I tauhte 3ou tofore wiþ þe floreyne. and

24 3e schule haue 3oure licour by an hundred part bettir gilt þan 3e
 had tofore wiþ þe floreyne / Forwhi. fier worchip more strongly
 and bettere *in sotil parties þan it doiþ in an hool plate. And
 also brennyng watir or wyne drawiþ out more myztily bi a

28 þousand part þe proprietees of gold fro smale parties anelid, þan
 it doiþ fro a picke plate / And 3e schal vnderstonde þat wyne
 not aloonly holdiþ in it þe proprietees of gold, but myche more
 þe proprietees of alle liquibles if þei be quenched þerwiche. and þat

32 is a souereyn priuite: Forwhi, if 3e quenche saturne liquified
 in wyne or in comoun watir .7. tymes, and aftirward in þat wyne
 or watir 3e quenche mars manye tymes, þanne mars schal take
 algate þe neischede and þe softnes of saturne / And þe same

36 schal venus do, & alle opore liquibles / or ellis, And 3e

the properties
 of the gold.

[* Fol. 14.]

Mix the gilt
 Burning
 Water with
 Quāte Es-
 sence.
 You may sub-
 stitute for
 Burning
 Water, best
 white wine,
 which also
 retains the
 powers of
 gold.

This gilt
 Water will
 make you
 well and
 young again.
 In it you
 haue the Sun
 fixe in our
 Heaven.

‘science.’

How to gild
 Burning
 Watir or
 Wine more
 thowghly.

Heat calcined
 gold in a
 silver spoon
 and put it in
 Burning
 Water or
 wine 50 times,
 as with the
 flour before.
 Your liqur
 will be better
 gilt, as the
 fire and
 Water or

[* Fol. 14b.]

wine work
 more power-
 fully on the
 grains of gold
 than on a
 plate.
 Wine retains
 the properties
 of all liquib-
 les quenched
 in it.

It is sturn
 that, copie-
 d by
 quenched
 in wine,
 and then
 Mars non be
 quenched in
 it. Mars ac-
 quires the
 softness of
 Saturne.

Again,
if you quench
Mars in wine
and put in it
Saturn liqui-
fied, this will
be made hard.

quenché mars in whȳt wyȳn or in comoun watir manye tymes,
and aftirward in þe same wyȳn or watir 3e caste saturne liquified
ofte tymes, þanne wipoute doute 3e schal fynde þat þe saturne
is *maad* riȳt hard / Therefore þe *propirtees* of alle liquibles may 4
be brouȳt into wyȳn or watir; but myche more myȳtily into
brennyȳge watir good and *precious*.

To make fire
without coals,
tine, light,
&c. —

The science to make a fier, þat is, wipoute cole, *without*e
lyme, wipoute liȳt, worchingé azens al maner secharpnes or 8
accioun of visible fier, riȳt as worchip þe fier of helle / And
þis *pruȳtee* is so *vertuous*, þat þe *vertu* þerof may not al be
declairid. And þus it is *maad*. Take Mercurie þat is sublymed
with vitriol, * & comen salt, & sal armoniac .7. or .10. tymes 12
sublymed / and meȳȳge hem togidere by euene poreioun. and
grynde it smal, and leȳe it abroad vpon a marbil stoon; and by
nyȳte sette it in a soft cleer eir, or ellis in a coold seler; and þere
it wole turne into watir / And þanne gadere it togidere in to 16
a strong vessel of glas, and kepe it / This water forsoþe is so
strong, þat if a litil drope þerof falle vpon ȳoure hond, anon it
wole *perce* it þoruȳ-out; and in þe same maner it wole do, if it
falle vpon a plate of venus or lubiter, into þis watir, it turneþ 20
hem into lijkes of peirl. who so coude *reparale* & *prepare*
kyndely þis fier, wipoute doute it wolde quenché anon a bren-
nyȳge sijkes clepid þe fier of helle. And also it wolde heele
euery cor[os]if sijkesse. And manye philosophis clepiþ þis 24
þing in her bookis ‘sal amarus,’ al þouȳ þei teche not þe maistrie
þerof / If it be so þat þis firy watir breke þe glas, and renne out
into þe aischen, þanne gadere alle togidere þat 3e fynde pastid in
þe aischen / and leȳe it vpon a marbil stoon as afore, and it wole 28
turne into watir. And þis is a greet *pruȳtee*.

Mix equal
parts of sub-
limed Mer-
curie, Salt,
and Sal
Ammoniac,
grind them
small, ex-
pose them
to the air,
and they'll
turn into
water,

a drop of
which will eat
thro' your
hand, and
make Venus
copper or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell fire, and
every corro-
sive sickness.

‘sal amarus.’

It is also
called ‘Sal
Amarus.’

‘Science.’

To calcine
gold.

Out gold into
shavings;
put it into a
crucible with
Mercury;
heat it, and it
will crumble
[* Fol. 156.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

The science to bryȳȳge gold into calx / Take fyn gold, and
make it into smal lymayl: take a crisible wip a good *quan-*
titee of Mercurie, and sette it to a litil fier so þat it vaponre 32
not, and putte þerȳȳne þi lymail of gold, and stire it weel togi-
dere / & aftirward * wipȳȳne a litil tyme 3e schal se al þe gold
wipȳȳne þe Mercurie turned into erpe as sotil as flour. þanne
ȳete it a good fier, þat þe Mercurie arise and go his weȳ; or ellis, 36

and 3e wole, 3e may distille and gadere it, puttynge *per*-vpon a
 lembike / and in þe corsible 3e schal fynde þe gold caleyned and
 reducid into erþe / And if 3e wole not make lymayl of gold,
 4 þanne make *per*of a sotil þinne plate, as 3e kan, and putte wipinne
 þe *Mercurie* al warm; and 3e schal haue 3oure desier / And
 in þis same maner 3e may worche wip siluir / Thanne take þe
 calx of þese two bodies, and bere hem openly wip 3ou; and *per*
 8 schal noman knowe what þei ben / And if 3e wole bere hem
 more *pryuyly* wipoute ony knowyng, þanne meynge hem wip
 pich melt, or wax, or ellis gumme, for þanne noman schal knowe
 it what it is. And whanne 3e wole dissolue ony of þese calces
 12 by hem silf, putte eipir by him silf in a test, or ellis þe pich or
 þe wax in which þei ben yane; and anon schal come out verry
 gold & siluer as þei were tofore.

Now I wole teche 3ou þe maistrie of departyng of gold
 16 fro siluir whanne þei be meyngid togidere / Forsoþe 3e woot
 weel þat *per* be manye werkis in þe whiche gold and siluir
 be meyngid, as in giltynge of vessel & Iewellis / *per*fore
 whanne 3e wole drawe þe toon fro þat opir, putte al þat mixture
 20 into a strong watir maad of vitriol and of sat petre. and þe
 *siluyr wole be dissolued, and not þe gold: þanne 3e haue þat
 oon departid fro þe toþir / And if 3e wole dissolue þe gold to
 watir, putte þanne yn þe watir corosyne, Sat *armoniac*; and þat
 24 watir wipoute doute wole dissolue gold into watir.

The science to drawe out of fyn gold v^{ta} essencia is þis /
 First 3e schal reduce gold into calx, as I tolde 3ou tofore /
 þanne take vynegre distillid, or ellis oold vryne depurid fro þe
 28 fecis, and putte it in a uessel glasid; and þe liquor schal be in
 þe heizþe of 4. ynchis; and *per*ime caste þe calx of gold, &
 sette it to the strong sunne in somer tyme, *per*e to abide / and
 soone aftir 3e schal se as it were a liquor of oyle ascende vp,
 32 fletynge aboue in maner of a skyn or of a reme, gadere þat away
 wip a sotil sponc or ellis a fepere, and putte it into a uessel of
 glas in þe which be putt watir tofore. and þus gadere it manye
 tymes in þe day, into þe tyme þat *per* ascende nomore / and aftir
 36 do vapoure away þe watir at þe fier. And þe v^{ta} essencia of þe

or distil it,
 and the gold
 powder will
 be in the
 crucible.

A thin plate
 of gold will
 do instead of
 shavings, and
 Silver may be
 treated like
 gold.
 To carry
 these powders
 about,

mix them
 with pitch,
 wax, or gum,

melting the
 mass when
 you want the
 metal.

How to sepa-
 rate gold
 from silver
 when mixed
 with it.

Put the mix-
 ture into a
 solution of
 vitriol and
 saltpetre, and
 the silver will
 be dissolved.
 [* Fol. 16.]

Corrosive
 water and sal
 ammoniac
 will dissolve
 the gold.

'science.'
 'Nota.'

How to get
 out of gold its
 Quinte Es-
 sence.

Put calcined
 gold into dis-
 tilled vinegar
 or purified
 urine; set it
 in a hot sun;
 a film will
 soon rise;
 skim it off,
 collect all
 such in a
 glass vessel
 till no more
 rise.

Evaporate
 the water
 left; the re-
 siduum

is the Quinte
Essence of
Gold.

[I then, MS.
Hart.]
And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
strength of
his youth.
[* Fol. 166.]
Now I have

[Nota.]
told this most
sovereign
secret, which
should not be
shewed.
The Quinte
Essence of
gold is best to
heal wounds.

*How to get
its Quinte Es-
sence out of
Antimony.*

Put powdered
antimony
into distilled
vinegar; heat
it till the
vinegar is
red; take
away the red
vinegar, and
put fresh;
take that
away when
red. Put the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

[Nota.]

[* Fol. 17.]

It cures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

gold wole abyde hynce. And manye philosophis clepiþ þis
quinta essencia an oile incombustible, þat is a greet priuytee /
And if 3e wole fixe þis *quinta* essencia in oure heuene, þat¹ it
may wipoute doute restore *azen* to man þat nature þat is lost, 4
and reduce him *azen into* þe vertu of þe strenkþe of zongþe, and
also lenkþiþ his lijf into þe laste terme of lijf set of god // Now
forsoþe I haue toold 3ou þe souereynest *priuytee and restorynge
of mannys kynde, and in part greet þing þat schulde not be 8
schewid / Forwhi. þis oyle, þat is to seie, *quinta* essencia of gold,
hath þe mooste swetnes and vertu to a-swage and putte awei þe
ache of woundis, and for to heele woundis, oolde sooris, and
manye wondirful yuelis / Also in þe same maner 3e may drawe 12
out of siluir, *quinte* essencie //

The science to drawe out of antymony, þat is, *mercasite*
of leed, þe v^{te} essencie, is a souereyn maistrie, and a priuytee
of alle priuytees / Take þe myn of antymony aforeseid, 16
and make þerof al so sotil a poudre as 3e kan / þanne
take þe beste vynegre distillid, and putte þerinne þe poudre
of antymonye, and lete it stonde in a glas vpon a litil fier
into þe tyme þat þe vynegre be colourid reed. þanne take þat 20
vynegre away, and kepe it clene, and putte *azen* þer-to of opere
vynegre distillid, and lete it stonde vpon a soft fier til it be
colourid reed. & so do ofte tymes. and whanne 3e haue gaderid
al 3oure vynegre colourid, putte it þanne in a distillatorie. and 24
first þe vynegre wole ascende; þanne after 3e schal se *merucilis*:
for 3e schal se as it were a þousand dropis of blessid wyne
discende down in maner of reed dropis, as it were blood, by
þe pipe of þe lymbike / þe which *licour*, gadere togidere in a 28
rotombe / and þanne 3e haue a þing þat al þe tresour of þe world
may not be in comparisoun of worþines þerto / aristotle seiþ þat
it is his lede in þe book of secretis, al þou; he *telle not þe name
of þe antymonye aforeseid / Forsoþe þis doiþ away ache of alle 32
woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible
& *merucilous* profitable / it nedit to be putrifid in a *rotombe*
and seelid in fyme, and þanne it worþiþ greet priuytees / For-
soþe þe v^{ta} essencia of þis antymony þat is reed, in þe which is 36

þe secreet of alle secretis, is swettere þan ony hony, or sugre, or ony opir þing.

'Science.'

*How to get
its Quinte
Essence from
Man's Blood.*

The science in the extraccioun of þe .5¹ essence from blood,
4 and fleisch, & eggis / To þou I seie, þat in euery elementid
þing, þe .5. essence remainep incorrupte: it schal be þanne
þe moost þing of merueyle if I teche þou to drawe out þat
fro manns blood reservel of Barbouris whanne þei lete blood;
8 also fro fleisch of alle brute beestis, and fro alle eggis, and opere
suche þingis. for als myche as mannes blood is þe perfitist werk
of kynde in us, as to þe encrees of þat þat is lost, it is certeyn
þat nature þat .5. essence maad so perfizt þat, wipoute ony opir
12 greet preparacioun wipoute þe veynes, it berip forþ þat blood
anoon aftir into fleisch. and þis 5 essence is so nyȝ kynde þat
[it] is moost to haue² / Forwhy. in it is merueylous vertu of oure
heuene sterid, and to þe cure of nature of man worchip moost
16 deyn myraelis, as wipinne I schal teche þou / þerfore reseeyue
of Barbouris, of zong sangueyn men, or colerik men, whanne þei
be late blood, þe which vse good wyne. take þat blood aftir þat
it hap reste, and cast away þe watir fro it, and braie it wip þe
20 .10. part of comen salt preparate to medicyns of men; and putte
it into a uessel of glas clepid amphora, þe which, sotely seele,
and putte it wipinne þe *wombe of an hors, preparate as tofore,
and renewe þe fyne oonyis in þe wike, or more, and lete it it
24 putrifie til al þe blood be turned into watir / and it schal be doon
at þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne
putte it in a lembike, and distille it at a good fier / what so euere
may ascende, putte þat watir vpon þe fecis brayed, meynynge
28 vpon a marbil stoon; putte it agen, and aftir distille it agen
manye tymes rehersynge / And whanne ȝe haue þis noble þing
of blood, þerof þe .5. beynge drawe out / putte agen þe watir in
þe stillatorie of circulaçioun til ȝe brynge it to so myche swetnes
32 & an heneuly sauour, as ȝe dide þe brennyng watir. and þis is
þe 5 beynge of blood deyn, and miraelis more þan man mai
hileue but if he se it.

Man's blood
is the perfect-
est work of
nature in us,
and its Quinte
Essence con-
verts blood
into flesh,

and works di-
vine miracles
of healing.
Get from Bar-
bers the blood
of young san-
guine men;
let it stand;
pour off the
serum; mix
the blood
with a tenth
of prepared
salt; put it in
an amphora;
seal that up;
put it in a
horse's belly,
[* Fol. 176.]
renewing the
dung weekly
till all the
blood turns
into water;
distil that;
put the out-
come on the
pounded
feces, and
distil over
again.

Heat the
water in the
distiller till it
comes to a
heavenly sa-
uour. This
Fifth Beinge
works mira-
cles hardly
credible un-
less seen.

¹ 5 for *fifth*, or *quinte*.

² MS. Harl. reads 'and this fiftte beinge so nyghe kinde it is most to haue.'

—
*To get the
 Quinte Es-
 sence out of
 capons,
 busts, egges,
 &c.*

—
*Grind some of
 them with a
 tenth part of
 prepared
 salt; put 'em
 into a horse's
 belly till they
 become water,
 and distil that
 till it's hea-
 ven-sweet.*

‘science.’

—
*To draw the
 Fifth Being
 out of each
 of the Four
 Elements,
 and to sepa-
 rate them.*

[* Fol. 18.]

—
*Take any
 thing rotted
 and turned
 into water, as
 man's blood;
 put it in a
 glass-distiller,
 and distil it
 over into an
 amphora.*

—
*When no
 more vapour
 rises, you
 have drawn
 out the water.*

—
*Put the other
 3 elements
 for 7 days
 into the same
 bath,*

—
*then into a
 coal fire, and
 the water
 shall rise as
 oil shining
 like gold,*

—
*The air re-
 maining at
 the bottom
 like oil of
 gold. Put
 these aside,*

Now wole I teche you to drawe out þe .5 beynges from capouns, heynes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medecynable to ete for mān kynde / Grynde summe of þese þingis 4 forseid, which þat 3e wil, as strongly as 3e can in a morter, wip þe 10 part of him of sal comen preparate to þe medecyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforeseid, and in þe stillatorie 8 of circulacioun þe watir þat is distillid, putte it in azen til it be brouȝt to þe swete hevenly sanour and smel aforeseid /

The science to drawe out þe 5 beynges of everych of þe 4 elementis, and to schewe everych of þe forseid þing bi hem 12 silf; & þat is riȝt merueylous / I wole not lene for a litil to schewe a greet secret, how 3e may drawe out þe 5 beynges of ech of þe 4 elementis of al þe þing rehersiȝd afore, and profitably schewe hem / And þe maner ys *þis / take þat þing putrifid 16 and brouȝt into watir, what so euere 3e wole, as I tauȝte you tofore; and þat þing be mannes blood brouȝt into watir, of þe which 3e wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrifid, in a stillatorie of glas, and sette 20 it wiȝinne a pott of watir, and ȝeue vndirneȝe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riȝt clene / And whanne no þing may more by þat fier ascende, for certeyn 3e haue of blood drawn out al oonly þe 24 element of watir / Forwhi. fier of þat bath hath no strenkþe to sublyme eyr, or fier, or erþe. and so [take] þo þre elementis, and sette in þe same bath by .xij. dayes þat þei be weel meyngid, & so cloos þat no þing be distillid / aftir þe .xij. dayes take þe 28 stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien; and þe watir schal ascende in foorme of oyle schynynge as gold / and aftirward þat no þing more schal ascende, 3e haue þanne in þe ampulle .iij. elementis, þat is to seie, 32 watir and eyr. & oon from anofþir 3e schal departe in þe bath, puttynge yn azen wher al-oonly þe cleer watir schal ascende / and þe eyr schal al-oonly remayne in þe botum of þe vessel in lijkesse of oyle of gold. þe which oyle þat is gold, þe which oyle 36

þat is ayr / putte it aside. þanne þer leeuþ 3itt fier wip erþe.
 to departe fier from erþe, putte þe element of watir, þat is to
 seye .iiij lb of watir, vpon j lb of mater / and putte by .vij. daies
 4 to encorpere wel as tofore in þe bath of marien / Afterward
 putte it to þe fier of flawme riȝt strong, and þe reed water schal
 ascende. þe which gadere togidere as longe as ony *þing ascendiþ.
 and to 3ou schal remayne an erþe riȝt blak in þe botum. þe which
 8 gadere togidere aside / þanne þe redeſte watir 3e schal take. forwhy.
 þer be .ij. elementis, þat is to ſeie, þe element of watir and fier.
 þanne yn þe stillatorie, to þe fier of baþ, cleer watir schal aſende.
 and in þe botum ſchal remayne þe reed watir, þat is, þe element
 12 of fier. and ſo 3e haue now firſt oon oyle, þat is, ayer o ſide, and
 watir, and fier, and erþe. and note 3e weel þat þerfore þe element
 of watir is putt aȝen to drawe out from erþe fier and eyr, for þei
 wole not aſcende, but þoruȝ þe help of element of watir. brynge
 16 aȝen euerych into 5 bynge wip þe veſſel of circulaȝionn as to-
 fore / or ellis rectifie, makyng e oon aſcende .7 tymes bi an opir /
 but firſt 3e moſte þe riȝt blak erþe of oon hide¹ nature, in þe
 furneyſ of glaſ mon², or ellis reuerberaȝionn, xxj. dayes calcyne /
 20 And for a cauſe I ſpeke to 3ou nomore of this ſcience. but
 ioie 3e, and thanke oure glorious lord god of þeſe þingis þat
 3e haue had.

The ſcience to fixe alle erþely þingis in noſtra 5^{ta} eſſencia,
 24 þat is to ſeie, oure heuene, þat by her influence þei may 3eue
 þerto þer propertees and her hid vertues / oure glorious god
 haþ 3eue ſich a uertu to oure quinta eſſence, þat it may drawe
 out of euery matier of fruyȝt / tree / rote / flour, herbe / fleiſch,
 28 ſeed & ſpice / And euery medieynable þing, alle þe vertues,
 propirtees, and naturis, þe whiche god made in hem; and þat
 wipinne .iiij. houris.

Now I haue ſchewid 3ou a ſouereyn priuȝtee, how þat 3e
 32 may wip oure heuene drawe out euery 5 eſſencia from alle
 þingis aforeſeid / þerfore alle neceſſarie þingis to euery ſyrup
 putte yn oure 5 eſſencie, & wipinne .iiij. houris þat watir ſchal
 be ſich a ſirup, vnderſtonde wel, bettir by an hundrid part, by

To ſeparate
 fire from the
 earth, put 4
 lbs. of water
 on 1 lb. of
 earth; place
 it in the Mar-
 rian bath for
 7 days; then
 in hot flames;
 red water
 ſhall aſcend
 [* Fol. 18b.]
 and black
 earth fall.
 Put the red
 water into
 the diſtiller;
 pure water
 ſhall riſe; red
 water, or fire,
 ſhall remain;

ſo you haue
 the 4 Ele-
 ments
 ſeparate.

Diſtil each
 into its Quinte
 Eſſence, or
 rectify it, and

thank our glo-
 rious God for
 this bit of
 knowledge.

—
 To fix all
 earthly
 things in
 our Quinte
 Eſſence.
 —

God has given
 it the power
 of drawing all
 the virtues
 out of every
 thing in 3
 hours.

Put therefore
 every thing
 neceſſary for
 any ſyrup in-
 to our Quinte
 Eſſence, and
 in 3 hours it
 ſhall be 100
 times better
 than before.

¹ of vkinde natuer. Harl. 853. ² of glaſſe made. Harl. 853.

[* Fol. 19.]

Whatever
medicines are
put into our
Quinte Es-
sence,

it increases
their power a
hundred fold.

cause of oure 5 essence, þan it *schulde be wipoute it / And
so I seie of medicyns comfortatyues, digestyues, laxatyues, re-
stryktyues, and alle opere; forwhy. if 3e putte seedis or flouris,
fruytis, leenes, spicis, coold, hoot, sweet, sour, moist, do þei 4
good or yuel, into oure 5 essence, forsoþe sich 5 essence 3e
schulen haue þerfore. oure 5 essence is þe instrument of alle
vertues of þing transmutable if þei be putt in it, encreessynge
an hundrid foold her worchingis //

8

End of Part I.

Explicit pars prima tractatus quinte essence:

BOOK II.

Here bigynneth the secunde booke of medieyns / The first
 medieyn is to reduce an oold feble euangelik man to þe firste
 strenkþe of ȝongþe / Also to restore aȝen his nature þat is
 4 lost, and to lenkþe his lijf in greet gladnesse and portȝite heele
 vnto þe laste teerme of his lijf þat is sett of god / 3e schal take
 oure 5^{ta} *essencie* aforeseid, þat is to seye, mannys heuene, and
 þerinne putte a litil *quantite* of 5 *essencia* of gold and of peerl.
 8 and þe oolde feble man schal vse þis deuyn drynk at morn and
 at euen, ech tyme a walnote-schelle fulle / and wipþinne a fewe
 dayes he schal so hool¹ þat he schal fele him silf of þe statt and
 þe strenkþe of xl ȝeer; and he schal haue greet ioie þat he is
 12 come to þe statt of ȝongþe. And whanne his ȝongþe is recouerid,
 and his nature restorid, and heelped had, it is nedeful þat litil and
 seelde he vse 5 *essence* / Also it is nedeful þat he vse ofte good
 wyyn at his mete and at þe soþer, in þe which be fixid þe 5.
 16 *essence* of gold, as I tauȝte ȝou tofore.

The secunde *medieyn is to heele a man, and make hym
 lyue, þat is almoost consumed in nature, and so nyȝ deed þat
 he is forsake of lechis, but if it be þe laste teerme of his lijf
 20 sett of god, 3e schal ȝeue him oure *quinte essence* of gold wip a
 litil *quantite* of watir of celendoyñ ȝdrawe, and meynge it wip
 þe opere þingis aforeseid / and anon as þe sike hath resceyued
 it into his stomak, it ȝeueþ to þe herte influence of naturel heete
 24 and of lijf. and þanne 3e schal se him rise vp and speke, and
 wondirfully be comfortid and strenkþid þerby // þanne comforte
 him wip ministracioun of oure *quinte essence* afore seid, and he
 schal be al hool / but if it be so þat god wole algatis þat he schal
 28 die / And I seie to ȝou truly, þat þis is þe hizeste maistrīe þat
 may be in transmutacioun of kynde; for riȝt fewe lechis now
 lyuyng knowe þis prīnytee.

*To restore an
 old euangelic
 man to the
 strength of
 his youth.*

Give him our
 Quinte Es-
 sence with
 some of that
 '13. Me.'
 of Gold and
 Pearl,

a walnut-shell
 full at morn
 and eve. In
 a few days he
 shall feel only
 40 years old.
 Then let him
 take little of
 our Quinte
 Essence,

only that of
 Gold in good
 wine at dinner
 and supper.

'28. Me.'
 [* Fol. 196.]

*To cure a
 man given up
 by his
 doctors.*

Give him
 Quinte Es-
 sence of Gold
 'Aqua cel-
 doyn,'
 with celan-
 dine water,

and he shall
 rise up and
 speak.
 Then comfort
 him with our
 Quinte Es-
 sence, and he
 shall be cured,
 unless God
 wills he shall
 die.
 Few doctors
 now know
 this highest
 secret.

¹ 'be so hool.' Or is *hool* a verb, become whole, recover?

‘3a. Me.’

*To cure the
Leprosy that
is caused by
rotten hu-
mours.*

Use our
Quinte
Es-
sence, with
those of Gold
and Pearl;

(or Burning
Water, if you
have no
Quinte Es-
sence.)

Wash the
leper with
strawberry or
mulberry
water: this
is of great
virtue,

[* Fol. 20.]

but is much
encreased by
our Quinte
Essence.

4a. Me.

*To cure Pal-
sy, which
comes from
rigorous hu-
mours closing
the passages
of nature
power.*

Blessed be
God, our
Quinte Es-
sence will
restore the
paralytic.

Fix in it the
Quinte Es-
sence of eu-
phorbiū and
the like; and,
if God will,
‘sawe’
the palsied
man shall be
whole, if you
make him a
stew of ivy
‘Nota yue /
sange,’
and sage.

Failing
Quinte Es-
sence, let him
drink Burn-
ing Water

The priddy medicyn is to cure þe lepre þat is causid of corrupecioun and putrifaccioun of ony of þe pꝛincipall humours of man; but not þe lepre þat cometh to man of kynde of þe fadir and of þe modir leprous,—for it is callid morbus 4 hereditas,—ne þe lepre þat is sent of god by his plage, but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid, wiþ þe quīte essence of goold and peerl, a litil quantite at oonyis, and vse it in maner as I seide afore / and wipiane a 8 fewe daies he schal be partily hool þerof. and if 3e haue non pꝛeparate redy oure 5 essence, þanne take in þe stide þerof fyn brennyng watir / but þat oþer is bettere.

Also, drawe a water of þe fruyzt of strawbery or mulbery 12 tree, whanne it is ripe, and waische þe lepre þerwiþ. þis watir is of so greet vertu; for a souereyn maistir took it a leprous * womman, þat wiþ þe waischinge oonly of þis watir, wiþynne schort tyme was maad al hool / but sikirly þe vertu þerof is 16 myche worth if it be meyngid with oure 5 essence, or ellis brennyng watir; and þanne it schal be no nede to vse in þis pꝛilous cure, venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle 20 philosophis seyn þat þe palesye vniuersel cometh of habound-
ance of viscons humouris closyng þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo þingis þat schal cure þis sijknes be temperate, hoot, and moist, 24 and a litil attractyue, and to þe synons confortatyue / Therefore, blessid be god, makere of kynde, þat onleynde for þe man paralytike oure 5 essence aforeseid, þat souereynly to him com-
fortyng, restoryng, and temperatly worchyng / þerfore fixe 28 þeriane þe 5 essence of þo laxatyues þat purgen flewme & viscons humeuris, as a litil of euforbie, or turbit, or sambuey. & þanne wipoute doute, if god wole, þe paralytik man schal be hool wiþ comfortyng and restoryng of kynde, if 3e make him 32 a stewe hoot and moist with herbis, þat is to seye, eerbe yue, & sauge, þat haue an heuenly stenkþe to comforte þe joyntis, & þe senewis, and þe vertu motyue. and if 3e haue not redi pꝛeparate oure 5 essence, þanne take fyn brennyng watir til it 36

be redy, and lete þe pacient drynke þerof a litil in fyn wyyn. in fine wine,
and also he schal waische al his body and his extremytees wip over with
brennyng watir ofte tymes. and lete him vse þis a good while, burning
water.

4 & he schal be hool. /

The .5. medicyn for a man þat is almoost al consumed, [Fol. 205.]
& waastid in al his body, and rizt leene, as þat man þat '5. Me.'
hath þe tisik & þe etik / Forsope þe verry cure to heele him
8 is oure 5 essence / Forwhi. it comfortip þe feble nature; and
þe nature þat is lost it restorip, & so restorid it preserueþ /
And þerfore if 3e wol restore þe fleisch of a leene mannys body
almoost consumed away, drawe þanne a watir of celidoyne, and
12 take þerof a litil quantite, and meyngge wip oure 5 essence if 3e
haue it redy, or brennyng watir in stide þerof, and 3eue it him
to drinke; and wipþine fewe dayes he schal be wondirfully
restorid and fat. Mix with our
Quinte Es-
sence

16 The .6. medicyn for passiouns of frenesie, foly, ymagyna-
ciouns and noyous vexaciouns of deuclis, and also for þe
goute als weel hoot as coold. certeyn experience techip þat
colerik men 3eueþ to summe ymagynaciouns; and sangueyn
20 men ben occupied aboute summe opere ymagynaciouns; & zitt
flewmatik men aboute opere / but þo men þat habounde in blak
coler, þat is, malencoly, ben occupied a þousand part wip mo
þouztis þan ben men of any oper complexioun / Forwhi. þat
24 humour of blak coler is so noyous, þat if it a-bounde and a-sende
vp to þe heed, it troublip alle þe myztis of þe brayn, engendryng
noyous ymagynaciouns, bryngyngge yn horrible þouztis boþe
wakyngge and slepinge; and sicke maner of men ben born vndir

28 þe constillacioun of saturne, the wickide planete / Forsope, to
sicke men deuclis wole glally appere, & minister to hem* her
pryuy temptaciouns wipþine þe cours of her þouztis; and pese
men þus *turmentid wip þe passiouns of malencoly comounly
32 speke wip hem, stryue and dispute wip hem silf whanne þei be
a-loone, þat ofte tymes opere folk may heere it / These maner
of men þat ben þus turmentid, as weel by passioun of malencoly
as of deuclis, ofte tymes falle in dispeir, and at þe laste sle hom

36 silf / þe perfizt cure of alle pese is oure 5 essencie auri of
QUINTE ESSENCE. so that they
often fall into
despair and
kill them-
selves.
The cure is
our Quinte

Essence of
Gold and
Pearls, with a
little senna or
lapis lazuli.

perelarum, or ellis brenmynge watir in stide *perof*, in þe whiche
3e fixe gold as it is aforesaid, wherinne be putt a litil of senē or
watir of fl[u]miter, or poudre of lapis lasuly, or ellis medullam
ebuli, and vse it discretely. forwhy. not al oonly oure *quinte* 4
essence auri *et perelarum* heclith þese disesis. / but also brenmynge
watir in þe which gold is fixid, heclip hem, wiþ a litil of þo
þingis þat purgen and casten out blak coler superflue, & heclip
þe splene.

8

These medi-
cines put
away wicked
thoughts, and
bring in
merry ones;
they dispel
devils' tempt-
ations and
despair, and
bring a man
to reason.

Forsoþe þese medicyns puttþ away wickid þonztis and an
heny herte malencolious; þei gladith and clense þe brayn and
alle hise myztis, and brynge yn gladnes and merye þonztis.
þei putte away also þe craft of þe feendis temptaciouns, and 12
ymagynaciouns of dispeir. þei distroie, & make a man to forȝete
almaner of yueles, and naturally bryngiþ him agen to resonable

'Saturne. γ.'
Saturn is an
enemy to all
creatures,

witt. and for as myche as saturne þe planete naturally ys coold
and drye, and is enemye to al kynde / Forwhy, euery snow, 16
euery hayl, euery tempest, & also þe humour of malencoly

and has power
ouer foule
[* Fol. 21b.]
solitary
places, as
Vitas Patrum
says.

comeþ of him. & he haþ his influence vpon derk leel, &
vpon derk *placis vnder þe erf¹, foule and stynkyng, and derke
wodis, and vpon foule, horrible, solitarie placis, as it is preued in 20
uitas patrum, þat is to seye, in lynes & colaciouns of fadris /

The Moon too
is full of baue.

And also þe moone, naturely coold and moist, haþ his influence
vpon þe nyȝt, and vpon myche moisture, and vpon þe placis
whame 4. weyes metiþ togidere. forsoþe in alle siehe placis þei 24
wole a-bide and schewe hem to her foloweris / but forsoþe þo

*Iubiter and
Sol [J.B.]
Iupiter and
Sol, on the
other hand,
make devils
flee,

þingis þat ben of þe nature of Iubiter and of sol, goode planetis,
arne displeynge to him, and contrarie, and naturally deuclis fle
awei fro hem, for þei haue greet abhominacioun of þer vertuous 28
influence / þerfore it schewiþ weel þat þo þingis þat ben in þis

and betoken
the joy of
heaven,

world, summe þer ben þat bitokene þe glorious yoiē of heuene,
and summe þing þat figure þe derknesse of enerlastynge peynes
of helle / Forsoþe þe sunne and iubiter, goode planetis, & 32
gold, pure metal, and alle pure þingis þat gladen a man, figu-
rynge by resoun þe ioie of heuene / and blak Saturne, and þe
spotty moone, figure & bitokene þe condicioun of helle / and

as Saturn and
the Moon do
hell.

¹ Erf erþe.

- sip þat deuclis be dampned, & ful of wreche of helle, þerfore
 þei hate þe clemesse & þe ioie of oure lord god & of hise
 seyntis / also þei haten þe suzme and his cleernes, and pure
 4 þingis þat maken a man glad. and naturaly it plesip hem to
 dwelle in derk, & in blak, horrible, styunkyng placis, in heu-
 nesse, wreche, & malencoly, & in þo þingis þat pretende þe
 condicioun of helle / And sip oure 5. essence aforeseid is so
 8 heuenly a þing, & by sotil craft *brouȝt to so myche swetnes,
 it is so soureyn a medieyn þat it may weel be likned to þe ioie
 of paradise. forwhi, it makip a man list, iocunde, glad, and
 merie, & puttip away heuynesse¹, angre, melencoly, & wrappe,
 12 þe whiche þat deuclis loue / **et ideo nostra 5 essencia digne**
vocatur celum humanum / Also if a man be traueylid wip a
 feend, and may not be delyuerid fro him, lete him drinke a litil
 quantite of oure 5 essence, wip 5 essence of gold & peerl, and
 16 wip an eerbe callid ypericon, i.[e.] fuga demonum, and þe seed
 þerof grounden & aftirward distillid, & þe watir þerof a litil
 quantite medlid wip þe opere 5th essencis; and anon þe deucl
 wole fle away fro him & fro his hous.
 20 Also for þe goute, hoot or cold, þe pacient schal drynke
 oure 5. essence wip a litil quantite at oonys of þe letuarie de
 succo rosarum. and lete him vse þis letuarie a litil at oonys ech
 opere day, til superflue humouris be purgid / but he schal vse
 24 euery day a litil of oure 5. essence with 5 essence of gold &
 peerle; & wipiane a fewe dayes þe pacient schal be hool. //
- The .7. medieyn, for to heele yeeche, & for to distric lies²
 þat ben engendrid of corrupt humouris. take oure 5 essence
 28 bi him silf a-loone, and vse to drynke þerof a litil quantite
 at oonys / and take also a litil quantite of Mercurie?. &
 mortifie it wip fastynge spotil, & medle it wip a good quantite

Devils hate the joys of God and the brightness of the sun; they delight in stinking places, and melancholy and hell-like things.

But our Quinte Essence is heavenly, [* Fol. 22.] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called 'Man's Heaven.'

To deliver a man from a devil,—give him some of our Quinte Essence with 'fuga demonum' that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

Take a little Quinte Essence and Rose-juice electuary, and use daily our Quinte Essence with that of Gold and Pearl.

* 7. Mer.

To cure the Itch and destroy Lice.

Drink Quinte Essence. Mix Mercury with spittle,

¹ heuynesse MS.

² "A lous is a worme with manye fete, & it commeth out of the filthi and onclene skynne, & oftentymes for faute of attendaunce they come out of the flesshe through the skynne or swet holes.

To withdryue them / The best is for to wasshe the oftentimes, and to chaunge oftentimes clene linnen."—*The noble life and nature of man, Of bestes, serpentys, foules, and fisses y^e be mooste knowen.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.

[* Fol. 22b.]

'Sua, Me.'
'leur quart-
tene.'

To cure
Quartan
Fever.

'ye quarten
is ingendryd
of Malyn-
coly.'

The Quartan
arises from
too much
black choler,
and lasts a
year or more.
To cure it
soon,

[* 2 our]
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white
dwarf elder in
Burning
Water, and
take a wal-
nut-shell full
morning and
evening.

Or, take
whatever
purges black
choler, put it
into Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

'Nota for ye
quartene.'

It is said that
a tooth from
a live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils.

of poudre of staff-sagre, & þanne put it in to a greet *quantite* of *brennyng* water, & þanne waisehe al his body, or ellis þe heed where þe icche & þe lies ben. & vse þis medicyn .2. or 3. & þe sijik *man schal be hool.

4

The .8. medicyn for to cure the quarteyn and alle þe passionns þat comeþ of malencoly in mannys body; and þe maistrie to *purge* malencoly. and 3e schal vnderstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat 8 is corrupid *withyune* þe body. and for þis humour is *erpely*, coold, & drie, of þe nature of slowe saturne, þefore þe accesse of þis sijiknes ben slowe, and it durif comounly yn a man a 3eer or more, and it puttif fro him gladnesse, & bryngif yn heynes 12 more þan *opere* feueris do / If 3e wole heele þis sijiknes in schort tyme, lete þe pacient vse to drynke oon* 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt *superflue* humouris, & reducit nature to *equalite*, and bryngif yn glad- 16 nesse, & chasif a-wey heynes & malencolie. and if it so be þat 3e haue nouzt oure 5 essence / þanne take j lb of þe beste *brennyng* watir, and *perizne* putte medullam ebuli, and namely þe white, if 3e may may haue it / of þis watir 3ene to þe pacient, 20 morowe and euen, a walnot-schelle ful at oonys. and he schal be al hool / or ellis þus: take what þing 3e wole þat purgif malencolye, and putte a litil þerof into *brennyng* watir, & vse þat laxatif maad into smale pelotis, wijsly reseeyuyng riht a 24 litil at oonys, as oon litil pelot, and *perue* þerby how it worchip, þanne anoper tyme .ij. at oonys, if it be nede / so þat þe mater be a litil digestid and a litil egestid. for bettere it is to worche a litil & a litil at oonys, þan sodeynly greue þe nature. forwhi, 28 two litil pelotis laxatif meyngid wiþ *brennyng* watir *wole worche more myghtily þan .8. pelotis wole do bi hem silf / Also philosophoris seyn þat a toop drawe out from a quyk beest, born vpon a man, delyuerif fro þe quarteyn / Also 32 þei seyn þat if þe ynys of þe cerbe þat is callid morsus galline rubri be putt in hise nose-brillis whanne he bigynneth to suffre þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of god.

36

- The medicyn to heele þe feure contynuele, alle philosophis seyn þat þe feure contynuele is gendrid of putrifaccioun of blood and of corrupeioun of humouris in it /
- 4 þerfore þe cure þerof is to purge blood, and to putte away þe corrupeioun of it, & þe humouris vneueue to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worcheth oure quinte essence; and þerfore it curiþ
- 8 þerfiztly þe feure contynuele / and þouþ brennynge watir caste out fro blood watry humouris and corrupt, ȝitt take it nouȝt in þis cure / forwhi; þouþ brennynge watir be .7. tymes distillid, ȝitt it is [not] fully depurid fro his brennynge heete, & þe .4.
- 12 elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie, as ben þe 4. elementis / þerfore it heeliþ þerfiztly þe contynuel feure; namely wiþ commixtioun of þe 5 essence of gold & peerle / and if ȝe wole strenkþe ȝoure medicyn, þanne
- 16 putte yn oure 5. essence a litil quantite of pulpa cassie fistule / or ellis þe iuyes of þe eerbe mercuriale. & if it so be þat operer humouris habounde to myche with blood, þanne take þo laxatyues þat kyndely wole *purge hem, as comoun bookis of
- 20 fisik declareþ.
- The 10. medicyn to cure þe feure tercian, þe which is causid of putrifaccioun, or reed coler to myche haboundyng / to cure þees sijknes, tak oure 5 essence, or ellis fyn bren-
- 24 nyng watir,—but þe firste is bettere,—and putte þerinne a litil of rubarbe or of summe operer laxatiue þat purgiþ reed coler. and a greet quantite of watir of endyue; and vse þis medicyn at morowe & euene. and þe pacient schal be hool wiþoute doute.
- 28 The 11. medicyn is for to heele þe feure cotidian, þe which is causid of putrifaccioun of flewme to haboundyng / and siþ flewme is coold and moist. oure 5 essence (and in his absense take good brennyng watir.) haþ strenkþe and vertu to
- 32 consume þe rotun watery inordinat, and to myche coold humidite / þerfore take oure 5 essence or brennyng watir, and putte þerinne a litil of euforbij, turbit, or sambuci, or sunn opir þing þat purgiþ flewme; and vse it morowe and eue, & þe pacient
- 36 schal be hool.

'9a, Me.'

To cure continual Fever.

It arises from putrefaction of blood and corruptions of humours.

Our Quinte Essence cures this, (tho' Burning Water does not.)

if mixed with Quinte Essence of Gold and Pearl,

and a little Cassia or Herb Mercury.

[* Fol. 23b.]

'10, Me.' 'fever tercian.'

To cure Tertian Fever.

Take Quinte Essence, with Rhubarb and Endive water, morn and eve. 'water of endyue.'

'11, Me.'

'fever cotidian.'

To cure Daily Fever.

Take our

Quinte Essence, and a little Euphorbium, &c.

'12. Me.'

'lunatyke
persons.'
*To cure Ague
Fever and
Lunacy.*

This fever
comes of cho-
ler inflamed,

and is accom-
panied by
light-headed-
ness.

'Nota bene.'

['* Fol. 21.]

'Signa.'
As the patient
sees black,
gold, or red
things, so the
different hum-
ours are in-
flamed.

Burning
Water should
not be taken,

but Quinte
Essence of
Gold and
Pearl should,
with that of
Rose water,
Violet, &c.

'for ye fren-
sy & wod-
nesse.'

*To cure, or as-
swage Frenzy
and Madnes.*

Wrap the
head and feet
in, and smell
at, Popilion
(with Vinegar
mixed), and
Rue.

'13a. Me.'

*To cure
Cramp.*

Use our
Quinte Es-
sence or
Burning
Water.

The .12. medicyn for to cure þe feure agn, and þe lunatik
man and womman / discreet maistris seyn, þat þe feure
agn comonly is causid of a yolent reed coler adust, and of
blood adust, and of blak coler adust; and sumtyme of oon of 4
þese adust, and sumtyme of two togidere, and santyme of .3.
togidere / and þefore þe feure agn is þe posityue degree, and
in þe superlatyue degree, comparatif gree & superlatif gree /
For þe feure agn hap comonly alienacioun of witt, & schew- 8
ynge of þingis of fantasy / And 3e schal knowe weel whiche
ben þe humouris adust þat causen þe feure, be þese *tokenes /
Forwhi, if þe pacient seip þat he seip blak þingis, þanne blak
coler, þat is, malencolie, is adust / & if he se þingis of gold / 12
reed coler is adust / if reed þingis, and schewynge of bloodt
þanne blood is adust / And if he seip þat he seip alle þese .iiij,
þingis, þanne alle þe humouris ben adust / For as myche as
brennyng watir ascendip to þe heed, and gladly wole a man 16
drynke / And siþ þat feure agn regneth in þe regionn of þe
heed / þe philosophis conueilis þat þe pacient schal not
reseeyue it in þis sijknese / but it is nedeful þat he take
oure 5 essence of gold and of peerl, meynying þe 6 part of 20
5 essence of watir of rose, violet, borage, and letuse¹ / and
þanne 3e schulen haue an heuenly medicyn to cure perfiztly þis
sijknesse. [1 *in nuregia*, 'Rose / violett / Borage / letuse /']

For to cure þe frenesye and woodnes, or ellis at þe leeste 24
to swage it / take a greet quantite of popilion, and þe beste
vynegre þat 3e may haue, and a good quantite of rewe domestik,
weel brayed, and meyngid wip þese forseid þingis: and bielippe
þe heed and þe feet of þe pacient with þis medicyn: and sum 28
þerof putte to his nose-brillis. þis medicyn anon puttip away þe
frenesye & þe schewynge of fantasies / it curip also wode men
& lunatike men, and it restorip aȝen witt and discrecioun, &
makip al hool and weel at ese.

32

The .13. medicyn is to put a-wey þe craumpe fro a man.
for as myche as wise men seyn þat þe craumpe cometh of þe
hurtyng & þe febilnes of þe senewis, as it schewip sumtyme
yn medicyns maad of elebore, þer is no þing þat puttip away þe 36

craumpe as doip oure 5 essence aforesaid, or ellis *brennynge [* Fol. 21b.]
 watir in stede of it.

The .14. medieyn, to caste out venym fro mannys body / '14a. Me.'
 4 take oure 5 essence, and putte prine fleisch of a cok, neysch
 soden & sotilly brayed, note kirkelis, fyn triacle, radisch,
 & garleek smal brayed, and opere pingis þat ben goode
 to caste out venym, as comoun bookis of fisik declarip /
 8 And also, to comforte þe herte, putte yn oure foresaid 5. essence,
 þe 5. essence of gold and of peerl. and he schal be delyuerid
 þerof & be hool.

The .15. medieyn, to make a man þat is a coward, hardy '15a. Me.'
 12 and strong, and putte a-wey almaner of cowardise and drede /
 I seye 3ou forsoþe þat no þing may telle alle þe myraclis ver-
 tues þat god hap maad in oure 5 essence, and not al oonly in
 him, but also in to his modir, þat is to seye, fyn brennynge
 16 watir. for to cure þis sijknesse, take a litil quantite of oure 5
 essence, & putte þerto double so myche of brennynge watir,
 and a litil quantite of þe iuys of cerbe pione and of saffron dis-
 tillid togidere, and a litil of 5 essence of gold and of peerl; and
 20 zeue it him to drinke. and aftir sodeynly, as it were by myracle,
 þe coward man schal lese al maner drede and feyntnes of herte,
 and he schal reconere strenkþe þat ys lost by drede, and take to
 him hardynesse, and he schal dispise deep; he schal drede no
 24 perelis, and passyngly he schal be maad hardy. þis is trewe, for
 it hap ofte tymes by oolde philosophoris [bene] preued / þerfore
 it were a greet wisdom þat cristen princis, in bateilis azen
 heþene men, hadde wiþ hem in tonnes brennynge watir, þat
 28 þei myzt take to euery fiztyng man half a rzt litil cuppe ful
 þerof to drynke in þe bigynnyng of þe batel. & þis pryncyte
 owith to be hid from alle enemyes of þe chirche; and also
 *princis and lordis ministringe þese pingis schulde not telle
 32 what it is.

The .16. medieyn azen þe feure pestilenciale, and þe '16a. Me.'
 maistrie to cure it. forsoþe holy scripture seiþ þat summe
 tymes oure lord god sendip pestilence to sle summe maner
 36 of peple, as it is seid deutronomium 28 in þis maner "Si

'14a. Me.'

To cast poi-
son out of a
man's body.

Take our
Quinte Es-
sence, with
cock's flesh,
nut-kernels,
&c., and
Quinte Es-
sence of Gold
and Pearls.

'15a. Me.'

To make a
Coward bold
and strong.

Give him our
Quinte Es-
sence with
twice as much
Burning
Water, and a
little Peony
juice and saff-
ron, and
Quinte Es-
sence of Gold
and Pearl.
The coward
shall lose all
faintness of
heart,

despise death,
and dread no
perils.

Therefore
Christian
Princes
should have
tuns of Burn-
ing Water,
and give every
fighting man
a cup before
battle with
the heathen.

[* Fol. 25.]

'16a. Me.'

To cure Pesti-
lential Fever
(when sent as a punish-
ment by God).

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure,

but all other pestilences

from evil planets may be cured by our Quinte.
Nota bene.
Essence with Aloes, Euphorbium, &c.,
[* Fol. 256.]

and a laxative Quinte Essence that will send the patient to stool once a day.

Caucas.

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias *et* facias omnia mandata eius, veniant super te omnes maledictiones; iste maledictus eris in civitate &c.” *et* infra; “ad-iungat tibi pestilenciam donec consumat te de terra, perenciat te dominus egestate, 4 febre, *et* frigore, ardore *et* estu, *et* aere corrupto ac rubigine, *et* persequatur donec pereas” hec ibidem; *et* infra “perenciat te dominus vlcere egipti, *et* partem corporis per quam stercora egerantur. scabie quoque, *et* prurigine, ita ut curari nequeas; perenciat te 8 dominus necessitate ac furore mentis” // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponysche synne // Also 3e schal vndirstonde þat men may die in .iiij. maners. in oon 12 maner by naturel deeth, in þe teerme þat is sett of god / In anopir maner bi violent deeth, and also in þe .iiij. maner occasionally wipime þe teerme þat is sett of god; as þo men þat to myche replecioun, or to gret abstynence or by disperacioun, or 16 ellis by negligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god & good gouernaunce may be curid partly wip oure 5. essence. and 20 þerime putte a litil of aloes epatik & enforbij, & a litil of ierapigra galieni & of 5 essence, of þe rote of lilie and also of gold & peerle, capilli veneris *and ysope; for þese þingis ben nedeful to siehe feueris & apostemes / it is nedeful also 24

þat wip þese þingis þer be sich a quinta essencia laxatyue þat wolde purge þe superflue humouris þat abounde; and þat þe patient so myche reseeyue in a natural day þerof þat he may go weel oonys to sege; and so lete him vse þis laxatif .3. in þe 28 woke; But he weel war þat he take wip oure quinta essencia but riȝt a litil quantite of þe laxatif at oonys, as I tolde ȝou tofore, for peril þat miȝte bifalle. & every day take he by þe morowe an eye-schelle ful of good brennyng watir, and þe cor- 32 rupt eyr schal not noye him; & also vse in þe dayes, two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir; & al þe hous of þe patient schal be encensid

¹ MS. volueris.

- strongly iij in þe day wiþ frank-incense, mirre, & rosyn, house with
terbentyu & rewe. and þis is *perfit* cure for þe *fevere* pesti- frankencense,
lence / And þus 3^e may, wiþ þis 5 essenceijs, cure alle þese sijk- &c.
4 nesses aforeseid, and manye opere, as it were by myracle, if 3e
worce disc[r]eetly as I haue toold 3ou tofore / Now here
I make an eende of þis tretis þat is clepid þe mooste & þe
somerreyneste secrete of alle secretis, and a passynge tresour
8 þat may nouȝt fayle ! / O *quantum malum foret, si hic*
liber perueniret ad manus hominum mundanorum, ad noticiam
tirannorum, et ad seruiciu[m] reproborum ! quia, sicut sancti per
hunc librum poterunt continuare opera vite christiani diucius
12 *et vehemensius, ita et reprobi possent peruerso vsi diucius*
perseuerare in malo. ego autem, quantum in me est, propter
solos sanctos librum hunc constituo, et ipsum custod[i]a[m] ihesu
Christi commendo nunc et in eternum // = //

Here is an end
of this most
sovereign of
all secrets.

What ills will
befall if it gets
into tyrants'
and repro-
bates' hands
and prolongs
their life in
evil. I will
keep it for
holy men
alone; and I
commend it
to Christ's
keeping now
and ever.

- 16 **Explicit librum de maximis secretis essencie
quinte &c.**

THE SPHERES AND PLANETS.

[leaf 26]

- ¶ Philosophers puttyn 9 speris vndirewritten; but Diuinis puttyn þe tenþe spere, where is heuyn empire, in þe whiche, angelis & sowlis¹ of seyntis seruen god; in þe whiche is crist, in þe same forme that he walkid in erþe, and also owre lady, & seyntis that arosen with crist.
- ¶ þe first spere of þe 9 is clepid '*primum mobile*,' þe first merabil thyng.
- ¶ þe .ij. spere of sterres: Aries .i. þe rame. ¶ the secund hows of Mars, þe bool, ¶ þe secund hows of Venus, Gemini, ¶ þe secund hows of Mercuri, Cancer. ¶ þe hows of þe mone, leo. þe hows of þe sonne, Virgo. // þe first hows of Mercury, Libra // þe first hows of Venus, Scorpio // þe first hows of Mars, Sagittarius // þe first hows of Iubiter, Capricornus // þe first hows of Saturne, Aquarius // þe secund hows of Saturne, Pisis. / þe secunde hows of Iubiter [*no more*].
- ¶ Saturn is a planete evel-willid and ful of sekene. Wherefore he is peyntid with an hooke, for he repeþ down grene thyngis / he fulfillþ his course in xxx ȝeere.
- ¶ Iubiter is a planete wele willyng to alle thingis to be gendrid, plent[i]ful & plesyng; therfor he is y-seid Iubiter as helpyn. in xij [3]eere he fillþ his course.
- ¶ Mars is an enemy to alle thyngis to be gendrid; wherfor he is clepid god of batel, for he is ful of tempest. he fulfillþ his course in .ij. ȝeere. [leaf 26, back]
- ¶ þe sonne is þe worthiest planet, y-set in myddis. he fulfillþ his course in CCClxv dayes & vj. howris, þe whiche causen bisext.
- ¶ Venus is apte to alle thyngis to be gendrid. he fulfillþ his course in CCCxxxvj daies.
- ¶ Mercuri swyft is y-seid a messenger of daies [! heuene]. he fulfillþ his course in CC'Cxxxvj daies.
- ¶ þe mone is a planete ny þe erþe. [*ends.*]

¹ *lis* is the MS. *l* with a line at right angles to it.

NOTES

ON THE CHEMISTRY OF THE TEXT

BY C. H. GILL, ESQ., OF UNIVERSITY COLLEGE, LONDON

P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar, &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten faeces of wine'??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If

the original *liquibiles* cannot be retained I should substitute the word *liquifiables*, meaning those things which can be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched, &c., and that if-then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals, &c., is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

GLOSSARY.

- Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Aque*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.
- Aischin, p. 4, l. 10, ashes.
- Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφί on both sides, and φέρω I carry.' *Dict. of Gr. and Rom. Ant.*
- Anele, p. 6, l. 26, &c., heat?
- Apostemes, p. 24, l. 24, imposthumes, boils.
- Appeire, p. 3, l. 12, impair, worsen.
- Arreins, p. 2, l. 25, spiders.
- 'Cassia Fistula (Lat.). [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.
- Colaciouns, p. 18, l. 21, ? comments, homilies.
- Comounne, p. 3, l. 35, communicate.
- 'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.
- Deedly, p. 3, l. 24, liable to death, mortal.
- Departynge, p. 5, l. 14, parting, separating.
- Deparid, p. 9, l. 27, purified, purged.
- Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2.) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'
- 'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips*.
- Encorpere, p. 13, l. 4, mix, incorporate.
- Euforbii, p. 21, l. 3 bot., 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd from the Name of his Physician *Euphorbus*.' *Phillips*.
- Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips*.
- Extremities, p. 17, l. 2, ends of the limbs.
- Fecis, p. 4, l. 7; p. 9, dregs.
- Fire of hell, p. 8, l. 23, a disease.
- Fumiter, p. 18, l. 3, fumitory.
- Fyme, p. 10, l. 2 bot., mud, clay.
- Gerapígra galiení, p. 3, l. 29, ἱέρα πικρά Γαλιηνοῦ.

Giltid, p. 7, l. 3, having the properties of gold communicated by it.
Groste, p. 5, ll. 9, 29, grossness, heavy particles, residuum.

Hide, p. 13, l. 18, ? for *hideos*; compare the Harleian reading 'un-kinde.'

Hool, p. 15, l. 10, recover, improve.

Incombustible, p. 10, l. 2.

Incorruptibility, p. 7, l. 2.

Kynde, p. 1, l. 12, all creatures; l. 13, nature.

'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultramarine* is made . . much us'd in Physick.' *Phillips*.

Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' *Phillips*.

Liquibles, p. 7, l. 6 bot., meltable metals.

Lymayl, p. 8, l. 6 bot., Fr. '*Limaille* : f. File-dust, pinne-dust.' *Cotgrave*.

Marien Bath, p. 12, l. 7 bot., Balneum Mariae, a Chemist's bath. '*Bain de Marie*. Maries bath; a cauldron, or kettle full of hot water.' *Cotgrave*.

Medle, p. 19 last line, mix.

Medulla, p. 18, l. 3, pith.

Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed

with; some call it a Fire-Stone.' *Phillips*.

Mercuriale, mercurie, p. 21, 19, &c., 'Mercury . . among Chymists . . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit* . . Also the Name of a purging Herb, of which there are two sorts, viz. *Good Harry* and *Dog's Mercury*.'

Metis, p. 16, l. 22, *mentus*, passages.

Mon, p. 13, l. 19.?

Morsus Gallinae, the Herb Henbit or Chick-weed. *Phillips*.

Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quicksilver, or any other Metal, is dissolved in an *acid Menstruum*.' *Phillips*.

Neischede, p. 7, l. 2 bot., neshness, softness, pliancy.

Oo, p. 4, one.

Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' *Phillips*. Fr. '*Populeon*. Popilion, a Pompillion; an ointment made of blacke Poplar buds.' *Cot*. Prepare, p. 8, l. 21, prepare.

'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' *Phillips*.

Quenchour, p. 6 at foot, cooling the florin?

Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Feces* or Dregs; the Spirit, chief Force, or Virtue of any thing.'

Reme, p. 9, l. 5 bot., A.S. *reoma*, a strap, thong.

Reparale, p. 8, l. 21, make, compound.

Respire, p. 4, l. 5 from foot, exhale.

Restreyne, p. 7, l. 8, retain.

Reward, p. 2, l. 4, 7, regard.

Rotombe, p. 10, l. 3 bot., a retort.

Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips*.

Stafisagre, p. 20, l. 1, 'Staphis agria, the Herb Staves-acre, or Lice-bane.' *Phillips*.

'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips*.

To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips*.

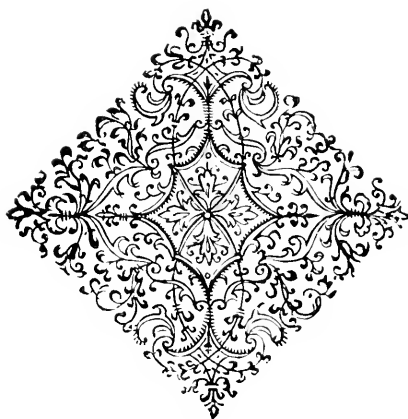
Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'

'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Phillips*.

Vapoure, p. 8, l. 5 from foot; p. 9 at foot, evaporate.

Woodnes, p. 22, l. 23, wilkness, madness.

Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' *Phillips*.




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Charlemagne Romances: **Huon of Bordeaux**, by Lord Berners, ab. 1532, ed. S. L. Lee, B.A. Part IV.

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Complaint, " " " "

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The Original-Series issue for 1885 has been completed by *The Oldest English Texts*, to the time of King Alfred, edited by H. Sweet, M.A. The issue for 1886 will be chosen from

- Cursor Mundi**, Part VI., with Preface by Dr. R. Morris, and Essays by Dr. Haenisch and Dr. H. Hupe. [At Press.
Thomas Robinson's Life and Death of Mary Magdalene, ab. 1620 A.D., edited by Oskar Sommer. [All in type.
Sir David Lyndesay's Works, Part VI, ed. J. Small, M.A. [At Press.
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For the Original Series, the following Texts are also preparing :

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Treatise on the Virtues, ab. 1200 A.D., edited from the unique MS. by P. Z. Round, B.A.
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Income and Expenditure of the EARLY ENGLISH TEXT SOCIETY for the Year ended December 31, 1879.

[illegible]

Examined with the Vouchers and found correct.

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Income and Expenditure of the EARLY ENGLISH TEXT SOCIETY for the Year ended 31 December, 1880.

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	£	s. d.	£	s. d.	£
BALANCE AT BANK 1st January, 1880
MEMBERS' SUBSCRIPTIONS:—			PRINTING ACCOUNT:—		
Original Series	(For back years ..	73 19 0	<i>Original Series.</i>		
	For 1880 ..	394 3 1	No. 73. Binding Handiles, Part III.	...	61 10 11
	For 1881, &c. ..	6 6 0	No. 74. Wychit (on account ..	...	260 0 0
	Less returned Subscription & commission on Sales ..	474 8 1	Messrs. Clay and Taylor (on account ..	...	7 12 0
Extra Series	(For back years ..	20 2 0	<i>Extra Series.</i>		
	For 1880 ..	17 4 0	XXXXIII. Gesta Romanorum (balance)	...	55 16 1
	For 1881, &c. ..	244 16 9	XXXXIV. Sir Ferumbas ..	...	113 13 4
	Less returned Subscription & commission on Sales ..	265 3 9	<i>Reprints, &c.</i>		
Reprints	(For back years ..	17 4 0	No. 8. Morte Arthure	11 0 0
	For 1880 ..	244 16 9	Brownulf Autotypes (on account)	135 12 0
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	Less returned Subscription & commission on Sales ..	12 19 0	The Society's 11th Report, &c.	...	35 7 9
BALANCE AT BANK 31st December, 1880			COPYING AND COLLATING:—		
4732 1 9			Original Series ..	...	20 8 9
			Extra Series ..	...	12 7 0
			GENERAL ACCOUNT:—		
			Binding ..	...	1 10 6
			Postage, Carriage, Stationery, &c. ..	...	7 9 8
			Clerk ..	...	10 0 0
			Insurance ..	...	2 10 0
			Warehousing Stock of Books, 1879	5 0 0
			Petty Cash	29 3 1
			BALANCE AT BANK, 31st December, 1880		
			29 4 9		
			4732 4 9		

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February 8, 1881.

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REVENUE.		£	s.	d.	£		s.	d.	PAYMENTS.		£	s.	d.
BALANCE AT BANK, 1st January, 1882		22	12	2	...	PRINTING ACCOUNT:—	
MEMBERS' SUBSCRIPTIONS:—									<i>Original Series.</i>				
{ For back years ...		63	6	0					No. 76. Adfric's Lives of Saints, balance)		89	1	3
{ For 1882 ...		514	8	11					No. 77. Beowulf ...		78	3	8
{ For 1883 ...		2	2	0					No. 78. English Wills ...		87	7	9
		409	16	11							254	12	8
Less Returned Subscription and Commission on Sales		21	10	0	588	6	11		<i>Extra Series.</i>				
{ For back years ...		58	6	4					III. Caxton's Book of Curtesye, 1668 ...		3	6	6
{ For 1882 ...		217	11	3					XXXIX. Rant Collyear, balance		41	10	6
		285	17	7					XL. Huon of Bordeaux, Part I on account		131	18	6
Less Commission on Sales		12	6	0	273	11	7		Sumdries ...		...	...	...
Reprints ...		...	...	...	3	3	0		Copying AND COLLATING:—				
									<i>Original Series</i> ...		...	...	...
									<i>Extra Series</i> ...		...	...	...
									GENERAL ACCOUNT:—				
									Editor's Journeys ...		...	...	...
									Clerk ...		3	19	0
									Binding ...		10	0	0
									Insurance ...		2	6	9
									Postage, Carriage, Stationery, &c. ...		2	10	0
									Warehousing Stock, 1882 ...		5	8	4
											5	0	0
									BALANCE AT BANK, 31st December, 1882		181	14	6
									Petty Cash ...		0	11	7
					4687	13	8				182	6	1
											4687	13	8

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